



49-4
38

AE

No. 254

Society
OF
INQUIRY ON MISSIONS
AND
THE STATE OF RELIGION.

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case,..... Div. **I**
Shelf,..... Section **7**
Book,..... No.





Digitized by the Internet Archive
in 2015

47

AMERICAN Missionary Register.

VOL. IV.

MARCH, 1823.

No. 3.

Biography.

CHARACTER AND OBITUARY

OF THE

REV. JOHN OWEN, M. A.

LATE ONE OF THE SECRETARIES OF THE BRITISH AND FOREIGN
BIBLE SOCIETY.

(From the London Missionary Register.)

At a meeting of the Committee of the British and Foreign Bible Society, held on the 30th of September, the Right Hon. the President in the chair, the following minute, drawn up by his Lordship, was put on record:—

The President stated, that he had now to discharge the melancholy duty of reporting to the Committee the death of their secretary, the Rev. John Owen, which took place on Thursday, the 26th of September, at Ramsgate.

In adverting to the afflicting dispensation, which has deprived the British and Foreign Bible Society of the invaluable services of its late secretary, the Committee cannot resist the impulse of duty and affection, thus to record their grateful testimony to his zeal and unwearied exertions.

As no one was more deeply impressed with a sense of the great importance of the institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labours, were unremittingly devoted. The correspondence, which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the society, and

to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the institution, or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and of its progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

But his eloquence was entitled to a higher praise: it was the effusion of a heart in which candour and liberality ever predominated: it was characterised by that suavity of disposition which had endeared him to the affectionate esteem, not only of his colleagues and the Committee, but of all who were in any way associated with him in transacting the

business of the society; while his great and diversified talents commanded general respect and admiration, and never failed to produce, in public meetings, an harmonious feeling of mutual regard among all who had the privilege of attending them.

In the year 1813, Mr. Owen, at the suggestion of the Committee, undertook a journey to the continent, principally with a view to the recovery of his health, which had materially suffered in the cause of the institution; but also for the purpose of visiting the Bible Societies in France and Switzerland.

Of his conduct during this excursion, it is sufficient to say, that it tended to raise the reputation of the institution of which he was the representative, and to cement that happy union which had so long subsisted between the British and Foreign Bible Society and its continental associates; and that his advice and experience were eminently useful, in forming arrangements for the establishment of new socie-

ties, or for rendering those already existing more active and efficient.

The committee, while they deeply lamented, individually and collectively, the loss which the society has sustained, cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate: to the indefatigable exertion of that zeal and those talents, the British and Foreign Bible Society, so far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause must, in a great measure, be ascribed that indisposition, which has so fatally terminated.

The committee, fully persuaded that all the members of the institution will most cordially sympathize with them, on an event so peculiarly calculated to affect their feelings, Resolved, that this brief memorial of the merits and services of their late secretary be published in the monthly extracts of correspondence.

To this official document, we shall subjoin from a sermon, preached on occasion of Mr. Owen's death, by the Rev. William Dealtry, Rector of Clapham, some notices of his character, and of his latter days:—

Among the individuals who have been raised up, in these latter days, for the benefit and consolation of mankind, few can be mentioned who have either been engaged in works more important, or who have brought to the task abilities more remarkable, integrity more perfect, and devotedness more entire and unremitted, than your lamented minister.

My first recollections of your late pastor carry me back to the early period of my residence in the university of Cambridge. At that time I had no personal acquaintance with him; but it was impossible, even then, to listen to his sermons, without being impressed with the persuasion that he was a man of no common abilities, and of no ordinary character.* The history of many following years, in

which he discharged the various and important duties of a parochial minister, warrants the assertion, that had he continued in such a situation with competent leisure, he could not have failed to stand in the first rank among his brethren. So long as the opportunity was afforded him, his parochial labours were indefatigable; and there are many individuals still living, who can bear witness to his success.

But he was called to appear chiefly in a different character: and, by a course of circumstances, which it is here unnecessary to detail, his name has, for the last eighteen years, been associated with some of the most extensive operations of christian benevolence. In ceasing to be the minister of a parish, he became more entirely the servant of the public.

When his ardent and charitable mind first interested itself in the cause of the British and Foreign Bible Society, he little anticipated, I believe, either the formidable nature of the service which he undertook, or the continually growing

* It was about this time that the report of his remarkable qualifications as a minister attracted the attention of the late excellent bishop Porteus, under whose patronage he accepted the curacy of Fulham; and to whose unalterable kindness during all the remaining days of that venerable prelate, he ever professed himself to be deeply indebted.

demand which it would urge upon his time and attention. Happily, however, if it required extraordinary endowments, it found in him a person suited to the task, and willing to spend and be spent in the promotion of its christian object. I know of no qualification demanded by that institution of its secretary, which he did not remarkably possess; nor of any emergency that befell it, in which he did not rise to the level of the occasion; and when to this it is added, that the progress of the society afforded ample scope for his various powers, and that, perhaps, in no other situation could they have been so fully called forth, or employed so beneficially to mankind; it seems reasonable to conclude, that providence smiled upon his undertaking, and sanctioned the prosecution of it.

Those, who may hereafter furnish us with a complete description of his character and talents, will have much to tell, which, in this brief sketch, I can scarcely notice. They will speak of the fertility of his imagination; of the quickness of his perception; of his lively and innocent wit; of the soundness of his judgment; of his almost intuitive knowledge of character; of his extemporaneous and commanding eloquence; of the facility with which he could turn his mind to any subject proposed to him; of his unwearied diligence and unconquerable resolution; and, particularly, of that cheerfulness of disposition, and that frankness, candour, and urbanity, which seemed to be interwoven with his nature. But, upon these and similar topics I have no leisure to dwell. The great excellence in his character to which I would most particularly advert, is the consecration which he made of all his talents to the best and noblest objects.

When I consider how deeply his mind was often affected by a sense of the responsibility connected with his official situation; when I reflect upon the many important discussions, both private and official, in which the concerns of the society necessarily engaged him; when I look at his numerous journeys, on its behalf, into all parts of the kingdom; at the multitude of crowded meetings in

which he poured forth the treasures of his powerful mind; and at the extensive correspondence which he maintained with the agents and friends of the institution in every quarter of the world; not to mention the valuable publications, which, during that interval, he found leisure to compose, and his weekly ministrations in this sacred place—it is to me matter of surprise, not that he finally sunk under his exertions; but that, for a period of eighteen years, he could bear up under those incessant and overwhelming occupations.

In stating that he consecrated his talents to the glory of God and the benefit of his fellow-creatures, I tacitly assume, that he was influenced by christian motives. The principle which carried him on in his laborious career, through evil report and good report, till his frame was worn out and exhausted, was the divine principle of love to God and love to man. This principle, and this alone, could have sustained him under his manifold difficulties, and have kept him steadfast and immovable in the work. And did he ever express any concern that he embarked in this cause? Was it a source of regret to him, that he had left out of sight his worldly interests; and, on account of his devotedness to the society, had exposed himself to discomforts and disquietudes, which assailed him even to the last? Every person who was acquainted with him will bear witness to the contrary: and a short record of his own, subjoined to some notes concerning the progress of the institution, and written apparently within the last few months, will, by most persons, be deemed conclusive as to the same fact. The sentence runs thus:—

How sweet to have toiled in this work! And, if wasted with labours more abundant, he is compelled to withdraw ———. I HAVE DONE.

The last words occur at a short distance from the other; as if, after a pause for reflection, he had felt himself convinced that his strength was already worn out, and that in this great cause he should labour no more.

The situation which he so long held in the society required a man of a large and liberal mind: and such he was, in the best

sense of the word. His was not that spurious liberality which looks upon all creeds with equal indifference, and regards all as equally unimportant; his own views were clear and decided; he was in heart, as well as by profession, cordially attached to the doctrines and discipline of that church, of which he had the honour to be a minister. But, upon matters of inferior moment he loved not to dwell: his delight was, without compromising any of his principles, to contemplate the points upon which Christians can agree, rather than to provoke debate on those in which they may differ: and, instead of indulging a spirit of harshness, even toward those whose sentiments he totally disapproved, his conduct was uniformly that of candour, and kindness, and benignity.

I have hinted at certain painful circumstances, which, in addition to the weight of his ordinary labours, very frequently came upon him from some hostile quarters. This is not the place in which I could persuade myself to enlarge upon such a subject; and, were not the fact too notorious to be entirely overlooked, I should have passed it over in silence. It is consoling, however, to observe, that the hostility which your valued minister was called to sustain, arose entirely from his attachment to the important work in which he was so assiduously engaged, and from the diligence and success with which he pursued it; and if he had a personal enemy, that enemy had most assuredly a friend in him: in his mind, no feeling of harshness could ever remain.

"I have witnessed, with no little pleasure," observes a common friend, "his conduct and demeanour when he was provoked into—I should rather say, for it is THAT which I mean, when he bore, with unperturbed and inexhaustible good humour, what would have provoked almost any other man; and when he suffered to remain in the quiver, arrows which he could have sent forth with unerring aim and vigour." I have, myself, seen him on many such occasions: and a harsh or unbecoming word never, in my presence, fell from his lips. The only feeling, I am persuaded, that he ever entertained toward his most determined op-

ponents, might be expressed in the words of our liturgy. "That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts; we beseech thee to hear us, good Lord."

The pain arising from this unremitted hostility was, doubtless, much alleviated by the kindness of his numerous friends. There was, indeed, something in his character and deportment peculiarly suited to gain the affections of all that approached him: and seldom has any man, within the circle of his acquaintance—a circle, which included some of the most distinguished individuals both in church and state—been more highly esteemed, or more generally beloved.

But the great source of his consolation, and the crown of his rejoicing, was the wonderful progress of his Beloved Institution. Was every successive year charged with new troubles and additional anxieties?—but the great work was also steadily advancing. Were there many adversaries?—but a great door and effectual was opened: kindred Societies, both in the Eastern and Western World, were not only rising in rapid succession, but were effectually communicating their own spirit to many subordinate Associations, within the sphere of their respective influence; and testimonies were continually pouring in, from all quarters, of the moral and religious effects consequent upon this increased diffusion of the Holy Scriptures. These things abundantly compensated him for all his anxieties; and he dwelt, with especial delight, upon the prospect now apparently opening before the face of all people, of life and immortality brought to light by the Gospel.

We are often reminded, that, amidst the bustle and tumult of public occupations, there is great danger lest Personal Religion should be forgotten; and lest, even while endeavouring to promote the salvation of others, we should be tempted to neglect our own.

In admitting the propriety of this remark, I cannot allow that it is applicable in the instance before us. I might refer to the unaffected humility of the deceased, as often manifested in his ready deference to others: "I have seen him yield,"

says a near observer, "with the simplicity of a child, to persons inferior to himself in understanding and knowledge." I might advert to his unshaken trust and confidence in God. When difficulties were more than usually formidable, he was frequently heard to repeat—*If God be for us, who can be against us?* This was not, as repeated by him, merely a well-sounding quotation: he acted upon the principle: he staked upon it his ease, his prospects, his reputation, and his life. I might appeal to the impression of his friends concerning the habitual seriousness of his character, and the pleasure which he took in conversing with them upon sacred things: Christian Conversation was, at all times, delightful to him; and by him was always conducted in a becoming spirit: whatever, indeed, might be his vivacity, upon other subjects, and however unrestrained within the limits of innocent mirth the course of conversation, if any observations were introduced of a religious tendency, he instantly checked his imagination, and restrained the sallies of his wit. This circumstance is more particularly worthy of remark, because he possessed, naturally, a cheerfulness and liveliness of disposition, which, in his early days, might seem almost to border on volatility; and, till disease had weakened his frame, he continued through life to have such a flow of animal spirits, that it must have required no ordinary check to keep them within regular bounds: but, on serious subjects, he was always serious. I speak, here, of the whole period within which I was honoured by his acquaintance. Of late years, this feature in his character appears to have been particularly remarked. "Ever since his severe and tedious illness in 1813," says a correspondent, "I observed in the whole of his conversation and deportment, increased gravity and seriousness. He seemed to have Death and Eternity most deeply impressed upon his mind; and, on many public occasions, he repeated, with great emphasis, those striking words—*Work while it is day: the night cometh when no man can work!*"

It must be acknowledged, that even the most judicious friends may form an in-

correct estimate of the religious character and Christian virtues of those who stand high in their affectionate regard. To see the interior of a person's mind, we should follow him into retirement; and, by doing so, as far as it is possible in this case, we shall, I think, discover much evidence of a mind devoted to God.

Among the papers of our late valued Friend, I find one which he kept for some years suspended in his Study; containing a few verses of Scripture, calculated to give him courage and confidence when in great hazard of being tempted to unfaithfulness in his Ministerial duty.

For instance: *There is no wisdom, nor understanding, nor counsel, against the Lord.* Prov. xxi. 30.

The just man walketh in his integrity; his children are blessed after him.

No weapon that is formed against thee SHALL PROSPER; and every tongue that shall rise against thee in judgment thou shalt condemn. Is. liv. 17.

I, even I, am he that comforteth you: Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, that shall be made as grass? &c.

In another paper are several passages, from which, as it is stated in his own hand writing, he was "accustomed to derive the greatest relief, support, and direction."

Such as: *Nevertheless, though I am sometimes afraid, yet put I my trust in THEE.* Ps. lvi. 3. Prayer-Book Version.

Or, what time I am afraid, I will trust in THEE.

Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass. Ps. xxxvii. 5.

My soul, wait thou only upon God, for my expectation is from HIM. Ps. lxii. 5.

Trust in Him AT ALL TIMES: ye people, POUR OUT YOUR HEART BEFORE HIM. ib. 8.

Let him take hold of my strength, that he may make peace with me: and HE SHALL MAKE PEACE WITH ME. Is. xxvii. 5.

What an instructive lesson would it have afforded, to behold him, in his many afflictions, thus casting himself upon the goodness of God, and reposing in the comfort of His exceeding great and precious promises!

On one occasion, when much depressed by very painful intelligence, he writes—

I sought comfort from meditation on the Word of God; particularly I was much relieved by reflecting on the passage—*In the multitude of sorrows that I had in my heart, thy comforts refresh my soul.* Oh, for faith in the divine promises, and the faculty of applying them wisely and effectually to my own condition!

At another time, being greatly afflicted, and finding that a friend was yet more troubled than himself, he observes—

The comparison of situations threw me upon my knees; and made me bless God for the kind proportion in which he had measured out my chastisements.

Of a somewhat similar description are the following extracts:—

April 23. Humbled myself before God many times this day; having been astonished to find such powerful corruptions within me. I betrayed a great hastiness of spirit yesterday evening: this is a sign that the grace of God has not been improved as it ought to have been. I will, by God's assistance, watch against this propensity. And, oh, that I may never again offend Him, or wound my conscience by falling into that snare of the Devil! *Let every one of you be slow to wrath.*

Sunday, April 24. Have humbled myself before God this morning; and do resolve to watch and pray, that I enter not into temptation. May the Lord pardon all my sins: and secure me, by his grace, from falling into them again! Amen.

It ought to be recollected, that the Writer was a man of remarkably fine temper.

Most, if not all of these passages, were written many years ago. "What," it may be asked, "was the state of his mind as he approached the termination of life?"

Just before he was taken ill, his family read to him, by his own desire, the Book of Job, with Scott's Observations; and being placed at that time under certain outward circumstances of discomfort, he was in the habit of applying what was read to his own case. The progress of disease presently incapacitated him, either for reading much himself, or for giving his attention to others: but I learn, from different friends, who had sometimes the opportunity of speaking to him, that his mind was always most awake to subjects of religion: and that, whenever he could be roused to mental exertion, these were the subjects which recalled, for a time, his decaying energies. The Sunday-week after his seizure, when one of his Daughters was sitting with him, he laid his hand upon a book on the table, and asked what it was. Being informed that it was the Life of Hooker, he immediately began to repeat, in the words of that excellent man—

I have lived to see this world is made up of perturbations; and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God: and though I have, by his grace, loved him in my youth, and feared him in mine age; and laboured to have a conscience void of offence to Him and to all men; yet, if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners! And, since I owe Thee a death, Lord, let it not be terrible, and then take thine own time—I submit to it: let not mine, O Lord, but Thy will, be done!

This passage, it seems, he was much in the habit of repeating; doubtless, from its expressing the views and feelings which he habitually entertained.

In one of his last letters to the same daughter, he writes in these terms:—

My frame has been so shattered, that I must not expect it to be SPEEDILY, perhaps never thoroughly, repaired. There is nothing I wish to live for, but the service of my Divine Master: and if I may but be favoured with the testimony of having pleased Him, and of possessing an interest in His love, I shall be willing to live or to die, as to Him may appear best. Oh, my dear daughter, this should be our first, our last, our invariable object: we cannot dispense with its consolations in sickness, or its support in death.

The only remaining paper to which I shall refer, was written when he was deprived, by sickness, of the privilege of Public Worship; probably in 1818:—

What a mercy it is (he observes) that, as well from the nature of God as from his condescension and the tenor of his promises, we can have access to him in privacy and solitude, when precluded, by sickness or other impediments, from worshipping him in public and with the congregation of his saints. Of this mercy, I, who during many months have been confined to my bed, my chamber, or my house, desire to be deeply sensible, and to make it the subject of my most devout and grateful thanksgiving. *Pray to thy Father which is in secret—ask—seek—knock—draw nigh unto God—* and every other direction of a similar tendency, are of unlimited application; and the promises annexed to them may be depended on, as engaged to be made good as often as the direction is spiritually complied with and faithfully performed.

PRIVATE Worship, which consists in acts and offerings of prayer and praise, is the peculiar and spiritual duty of the invalid; and the privileges annexed to it are peculiarly his property. In this worship, he ought to abound: he cannot perform it too frequently: and, in proportion as he abounds

and perseveres in the performance of it, may he expect the promised blessing. He may confess his sins, and supplicate the mercy of God in Christ, as frequently as he feels guilt and need of mercy : he cannot confess or supplicate too often : he cannot ask too much, or with too great importunity. If he apply for spiritual things, and apply in faith, God's ear is EVER open to his cry : He will hear those that call upon him : He giveth liberally ; and, on those who ask abundantly, He will bestow abundantly, that their joy may be full.

Nor is the invalid tied down to any particular form of words or mode of service. Having only God and himself to consider, he has no other concern than to make known his wants, and give expression to his feelings, in such terms as are best adapted to lay open his heart to that God, who, he knows, seeth in secret, and who requireth to be worshipped in spirit and in truth. He may, therefore, consider himself at full liberty to contemplate the mercy of a reconciled God, in all the variety of its boundless dimensions—the privileges of acceptance, justification, and adoption—the unsearchable riches of Christ—and the immeasurable consolation of the Spirit—as a property of which he is invited freely to partake : he may come boldly to the Throne of Grace : he may obtain mercy and grace to help him in every time of need : and look up continually, with unfeigned hope and increasing confidence, to that God, who, over and above the future inheritance of the saints in light, will HERE supply all our need, according to his riches in glory, by Christ Jesus.

In contemplating a man of this character, of piety so scriptural, and of talents, which, for variety and power, are rarely to be found ; we might perhaps have expected, that he would long be spared to assist in carrying on that work of mercy, which, through the Divine goodness, had already prospered so wonderfully in his hands : but—God's thoughts are not our thoughts, nor His ways our ways : he has been taken away in the midst of his usefulness. We might have expected, that, in his last hours, he would have been permitted to testify of that Saviour whom he served, and of the power of that Gospel which he had laboured to spread throughout the world : but, such was the mysterious appointment of Providence, his vigorous mind seemed to sink under the weight of the disorder which was fatal to the body. Would it not have been better, we are ready to ask, that he should be called away by a sudden death ? No ! for to God it seemed otherwise : and, although he was, for several days previous to his dissolution, able to say little, and al-

though it was difficult, toward the close of life, to excite in him any sensible apprehension : yet since, if ever he was roused to any portion of his former energy, it was when the chord of religion was touched ; since there was something within which answered to that sound, when all besides was silent—the testimony, thus given, was neither unsatisfactory nor unimportant. How strong, in his mind, must have been the influence of that heavenly principle, which, amidst the wreck of his mental as well as bodily powers, could still survive and still give proof of its existence !*

And shall we be sorry, as men without hope, for them that sleep in Jesus ? *I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth—Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.* It becomes us to be thankful, in the behalf of our Brother, that he now rests from all his anxieties ; that the cares, and conflicts, and vexations of life, can disturb him no more. Some of these trials were deeply painful ; but if we could ask what now are his thoughts of them, and what are his present sentiments of the course which he pursued, would he tell us, think you, that he repents of his devotedness to the cause of piety and truth ?—that, if his days could be recalled, he would be less active, less zealous, less persevering ? Does he wish that he had listened more to the voice of man, and less to that of conscience ?—that, instead of consecrating his talents to the highest purposes, he had employed them to secure worldly distinctions and worldly emoluments ? Did he, while yet struggling with the evils of mortality, record, in the very midst of his trials, how sweet it was to have toiled in this work ? And does he repent of his exertions and his sacrifices, now that he rests from his labours, and his works do follow him ? If it

* "The last words," says one of his surviving Col-leagues, the Rev. Joseph Hughes, in a Sermon preached on occasion of Mr. Owen's death, "which he spoke in my hearing, were—'Those are the things!—those are the things!—' in allusion to the words which I had just cited, *Thou shalt guide me with Thy counsel, and afterwards receive me to glory*—meaning, as it was natural for me to conclude, that to him worldly subjects had lost their savour ; and that he wished to be engaged, as far as his debilitated faculties would permit, in the contemplation of God, Eternity, and Heaven !"

were no subject of regret to him in THIS world, is it such in the world to which he is gone? Oh, if we could at present perceive, as we shall know hereafter, the vanity and emptiness of all earthly things, when contrasted with those which are spiritual and eternal; how earnestly should we seek first the kingdom of God and his righteousness! and how trifling would all other objects appear, when compared with that great object of promoting the glory of God!

To him, whom we now bear in our affectionate recollection, we are well persuaded that to die was gain. Our's is the loss: and how deeply it is felt, this present assembly can witness. But shall we mourn then for the great cause to which his labours were devoted?—and especially for that Institution which is now deprived of his services? Did the success of it depend upon human talent or human energy, the loss might indeed be irreparable; but whatever becomes of the agents of the Society, if it have the sanction of God it cannot fail to prosper. Whatever be the fate of the Society itself, the work which it has so successfully laboured to promote will eventually triumph. The ways of God, will, ere long, be known throughout the earth, his *saving health among all nations. For, from the rising of the sun, even to the going down*

of the same, my Name shall be great among the Gentiles; and, in every place, incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the Heathen, saith the Lord of Hosts.

Already, as we may venture to hope, has an impulse been given, which shall not be destroyed till it has reached the farthest nations of the globe. Amidst all the conflicts and disappointments of the world, Divine Providence is still steadily accomplishing its plans of mercy and benevolence; and, in due season, they shall all be fulfilled. In expressing our gratitude for having been permitted to see the progressive advancement of the kingdom of Christ in our own days, and to share in the privilege of making known more extensively the glad tidings of Salvation, let us recognise our duty, and zealously discharge it. Let the death of those that have toiled in the service, stimulate the industry of them that survive; let every event of this kind be felt as a call to increased energy and activity in all good works; that when this world of strife and perturbations shall close upon us, we too may *die in the Lord*: and, finally, with all His faithful people, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

FROM the *Union Mission* we have no advices since the publication of our February number. The Annual Report of this Mission to the Secretary of War, promised in our last, will be found below. It exhibits the progress of the Mission from the close of September, 1821, and its state and prospects on the first of October, 1822.

From the *Great Osage Mission* our communications are to the 16th of December; from the *Tuscarora Mission*, to the 8th of February; and from the *Seneca Mission*, to the 5th of the same month.

UNION MISSION.

ANNUAL REPORT TO THE SECRETARY OF WAR.

Union, Osage Nation, Oct. 1, 1822.

To the Honourable J. C. Calhoun, Secretary of War.

Sir—In compliance with the instructions of the Executive of the United States, I proceed to report the progress of this Mission since the 30th October, 1821.

The number of adult persons in this establishment is at present sixteen, viz. the superintendent and wife, who have five children, the Rev. Epaphras Chapman and wife, Mr. Abraham Redfield and wife, Mr. Stephen Fuller and wife, Mr. Alexander Woodruff and wife, Mr. William C. Requa, Dr. Marcus Palmer, Mr. George Requa, Mr. John M. Spalding, Miss Clarissa Johnson, and Miss Eliza Cleaver. Rev. Mr. Chapman and Mr. William C. Requa are engaged in the study of the Osage language; Mr. Spalding teaches the school, and has the principal care of the boys; Mr. Redfield is at the head of the building department; Mr. Fuller is our principal farmer; Mr. Woodruff is our blacksmith, and Dr. Palmer our physician. Mr. George Requa, as also Miss Cleaver, have been laid aside most of the past year, by want of health. Miss Johnson is designated to take charge of the girls, and as soon as circumstances render it necessary to open a school for girls, female teachers will be employed.

The whole number of our family, exclusive of hired men, is thirty. The average number of hired men during the past year, has been ten; at present we have twelve, besides the interpreter. These are employed in erecting buildings, preparing fields, and in other mechanical and agricultural business. Besides the two invalid members already mentioned, two hired men have been laid aside by sickness for more than two months. One of them is at this time dangerously ill.

The country in which this Mission is located is unquestionably healthy. Still the intermittent has prevailed among the Indians, to whom our physician has rendered essential service. This family have been highly favoured the past year, in point of health.

Besides the different branches of business conducted by the members of the

family, we have employed a man for a short term, at the trade of making tin ware. This has been done not only to save expense, but also to gain the skill of manufacturing these articles ourselves, as we may need them. In addition to our present number, another farmer and mason, with their wives, are expected next season. Other mechanics are also wanted (not only for our support, but to render this Mission serviceable to the Indians) in all branches of business.

Since the 30th of October, 1821, we have completed a joiner's shop, then commenced, dug, and covered, at considerable labour, a large cellar for our present use, built two dwelling houses, each 16 by 16, an Indian house 15 by 30, a lodging house for scholars, with two rooms, each 18 by 18, enlarged the blacksmith's shop, and put up two large corn cribs. We have enclosed thirty-four acres of land, which, together with what we had before brought into a state of improvement, makes sixty acres.

In the course of the year we have met with a great disappointment, in the entire loss of our Mission boat, occasioned by a sudden rise in the river. Being obliged to obtain most of our timber from the other side of the river, we had depended on this boat for its transportation.

Considerable preparation has been made for erecting mills. About one third of the year past has been employed, by Mr. Redfield, in sawing and hewing the timber, but we have not been able to complete this work for the want of a suitable millwright. The man who came out with us, with the expectation of building water-mills, after we had searched in vain for a mill seat, advised us to look for another millwright, who is skilled in building the ox-mill, the only kind which we shall be able to erect near this establishment. Accordingly we requested our agents, in the state of Ohio, to send us a suitable person. After nine months had elapsed, we received an answer that none could be obtained. On the advice of General Atkinson, who passed here from Council Bluffs, we immediately sent to the state of Missouri, and have just now obtained a millwright, and other carpenters. The

large permanent buildings, which we contemplated and commenced the last year, we were obliged to relinquish, until our mills might be put in operation, because we could not obtain sawyers. The want of suitable help, together with a deficiency in good tools, has proved a great impediment to our business.

Since our last report, we have made considerable addition to our stock, having purchased ninety-five head of cattle, which makes our present number, deducting what we have killed, one hundred and fifty-seven. Considerable money has been vested in stock, because this constitutes, in this country, a permanent fund of the most productive kind. A large stock will be found to be indispensable for the support of the Mission.

In the months of May and June last, we received four Osage boys, all nearly the age of fourteen years. These have made rapid progress in writing and reading. They spell in words of two syllables, and are beginning to speak a little English. The oldest is the first son of Tally, the second chief, and inherits his father's place in the nation. Another belongs to the family of one of the chiefs. The whole number of Indian children is seven, all of whom live at our table and are clothed from our store-house. The three children whom we reported last year are young, yet they have learned to speak the English language with ease. The oldest, who reads in words of two syllables, retains his native tongue, and though only eight years old, occasionally serves as an interpreter. The prejudices of this people, like those of most Indians, are much against the idea of labouring. They identify labour with slavery; yet we are encouraged to hope that these prejudices will soon wear away, from the fact that these children are not only contented, but are rapidly forming habits of industry.

In the course of a year and a half's war among this people, we have fully realized all the evils represented in our former report. And it is to the benevolent exertions of government, under Providence, that we ascribe the restoration of peace, at the important crisis which the state of

things had formed. With the restoration of peace, our prospect of success has become much greater, and there is every encouragement to proceed in our preparations for a large school.

The disbursements of this Mission, during the past year, amount to six thousand seven hundred dollars. Of this sum, one thousand has been expended for freight; one thousand five hundred for stock, including cattle and horses; the rest for labour on the farm and buildings, for supplies, and contingent expenses.

Our expenses, for the ensuing year, will probably equal, if not exceed, those of the past; nor can it be expected that they will be diminished, until we can furnish our own meat and flour. The coming year will be particularly expensive to the Mission, on account of the erection of mills; the cost of which cannot be estimated at less than two thousand dollars, in addition to what we have already expended. The commencement of a Missionary establishment, in this part of the Osage Nation, must necessarily be attended with great expense, on account of our distance from market. Perhaps there is no part of the United States, where the price of provision, stock, and labour is higher, than in the interior of the Western country.

The sum of seven hundred dollars, received from Government, in the year 1820, has, we believe, been faithfully applied; and though we have not been able, as yet, to collect a large school, yet we would submit the question to the President, whether our disbursements will not render it suitable for this Mission, to receive, at this time, further aid from the appropriation of Congress, for the good of the Indians.

In the statement submitted to the President, concerning the worth of this establishment, it will be seen, that a great proportion of the property consists in clothing, furnished for the use of the family and school. It ought also to be observed, that we have estimated the whole according to its supposed value in this country.

On the whole, sir, there is much to encourage the efforts which the government

and christian public are making for the benefit of the Osages.

They are becoming more sensible of the friendly designs of their great father, the president, and more disposed to be influenced by his wishes.

Their confidence is secured. They believe that it is our design to do them good. By the blessing of Him who rules the earth in righteousness, and who has required us to send his gospel to every nation, we hope this wandering tribe will soon be brought to taste the comforts, and enjoy the privileges which religion and civilization afford.

I have the honour to be, Sir,

Your very humble and
obedient servant,

WM. F. VAILL, Sup. U. M.

GREAT OSAGE MISSION.

JOURNAL FOR SEPTEMBER AND OCTOBER, 1822.

Lord's Day, Sept. 1.—Brother Montgomery preached in the morning, and brother Dodge in the afternoon. Held communion this day : a season, we trust, precious to our souls.

Monday, Sept. 2.—Brothers Requa and Redfield left us to transact their business on the Missouri. Brother Bright is severely attacked with the ague. The Indian council has closed, and the several hundred Indians who attended, have all returned to their villages.

*Arrival of chiefs and warriors from
the Arkansaw.*

Tuesday, Sept. 3.—Clamore and Tally, the two principal chiefs of the Osages of the Arkansaw, have arrived at the Factory with eighty or a hundred of their warriors. The object of their journey is to receive their annuity from government. They visited us to-day, and we found them, apparently, a noble set of men. They are not altogether pleased with their late treaty with the Cherokees. We conversed with them on the subject of the Missionary School at Union. They told us that they had yet given but few of their children to the school, but should

soon give many. They spoke well of the Missionaries, and seemed much pleased to have a mission family in their tribe.

Removal of Whitehair and his people.

Thursday, Sept. 5.—The most of Whitehair's people have gone on their fall hunt. It is understood that they intend not to return to their late residence, but to establish themselves sixty or seventy miles from this station. Whitehair, Big Soldier, Wa-na-push-she, and a number of their warriors, are preparing for a visit to the Shawnees and Delawares, for the purpose of forming a treaty of peace.

Saturday, Sept. 7.—Clamore and his party, having received their annuities, set out this morning on their return to the Arkansaw. Major Graham, Indian agent, has also returned to St. Louis. Brother Bright continues quite sick ; and brother Dodge's youngest child was seized yesterday with convulsion fits, and is still very ill.

*Arrival of General Gaines and General
Atkinson.*

Lord's Day, Sept. 8.—General Gaines and General Atkinson arrived at the Factory last evening, and attended worship with us this morning. General Gaines is on a tour to inspect all the military posts in the Indian country. This is the third missionary station he has visited within a short time. He has been at Dwight and Union. He speaks very respectfully of those establishments, and appears to take quite an interest in the cause of Indian missions.

Monday, Sept. 9.—Three of our red children are taken away by their ungrateful mothers, and we fear, not to return. Two of our largest girls are among the number. They had made great proficiency in learning to read and write. There was no uneasiness manifested in relation to the treatment they had received in our family. The mothers were going away, and wished their daughters to accompany them.

Tuesday, Sept. 10.—Brother Pixley and sister Comstock arrived from the Missouri, and brought with them a package

of letters and papers. Brother Pixley has not been able to procure funds, and has thus failed in the principal object of his journey. In consequence of this failure, some member of the family will be obliged to proceed to St. Louis.

Departure of Mr. Dodge, and sickness of Mr. Pixley.

Monday, Sept. 16.—Brother Dodge set out this morning for St. Louis, on business for the mission. Soon after his departure, brother Pixley was taken down with the fever. How strikingly manifest is the goodness and mercy of our God! More than usual health was given to this brother to endure a journey fraught with more than common fatigue and peril, and sickness not permitted to come upon him, until in a situation to be comfortably provided for! This has been constantly to be noticed in the faithful care of our heavenly Father.

Wednesday, Sept. 18.—We have been obliged to dig our crop of potatoes thus early, in consequence of their beginning to sprout anew in the hill. They have yielded indifferently. Either we have not yet obtained the best mode of cultivating them here, or they will not do as well in this as in a more northerly climate. A heavy shower arose this evening, which was rendered truly grand and sublime by the continued and dreadful roar of thunder.

Friday, Sept. 20.—Brothers Requa and Redfield returned from the Missouri in good health. They concur with brother Pixley in the representation, that a good work of the Lord is begun in the settlements along the Missouri. Through the ignorance of the people, much noise and confusion are mingled with their worship. A zealous Missionary, not so attentive to the manner as to the matter, plain, simple, and fervent in his addresses, might be the instrument of much good, in itinerating from Franklin to Fort Osage.

Saturday, Sept. 21.—Received this day a packet of letters, among which was one, dated the 19th of July, from the domestic secretary of the board. We are highly gratified with such favours, and ought to be thankful that Providence has provided for us such a medium of communication.

Sabbath, Sept. 22.—Brother Pixley is so far recovered from his sickness, as to be able to preach this morning. Surely missionaries, as well as other christians, need the influences of the Spirit, in order to spiritual life and animation. May the Lord revive us again, and give us something more than a name to live. Sister Austin is taken violently ill this evening.

Tuesday, Sept. 24.—Brother Redfield, with three hired men, set out yesterday morning for the Arkansaw, leaving brother Requa here. This day two of the men, engaged by brother Requa, arrived from the Missouri, one of whom will remain here sometime to give the finishing stroke to our grist-mill. The stone work of the dam is this day completed, and we hope some of the wheels will soon be in motion. We have begun to plough a part of our corn field for wheat, having cut up, and stacked the corn for the purpose.

Wednesday, Sept. 25.—Brother George Requa arrived here from Union, on a journey principally for his health. Sister Austin yet continues quite low.

Sickness of the family.

Monday, Sept. 30.—Several new cases of indisposition have occurred within a few days. Four of our hired men are on the sick list; and seven of the family, besides a number of the children, are now labouring under the influence of the intermittent. Sister Austin is, we hope, convalescent.

Marriage of Miss Comstock.

Tuesday, Oct. 2.—The expected translation of another of our sisters to become a member of the Union Mission, has this day taken place, in the marriage of sister Comstock to brother William C. Requa. The ceremony was performed by brother Pixley, in the absence of the superintendent. The table, spread on this occasion, might forcibly bring to our minds the faithless declaration of the Israelites; "Can the Lord spread a table for us in the wilderness?"

Arrival, and indisposition of Colonel Wool.

Thursday, Oct. 3.—Wa-na-push-she took away his son to-day on a visit. He promises to return him in thirty days.

Colonel Wool, Inspector General of the United States' army, arrived from Council Bluffs, on his way to Fort Smith on the Arkansaw. He is ill with the fever, and intends to continue with us several days.

Friday, Oct. 4.—Sister Austin is fast recovering, and brothers Newton and Bright are again able to repair to the fields. Thus, although for a little moment we are chastened, yet it is but a little, and in mercy. In sickness, nothing worse than the intermittent has yet befallen us.

Sabbath, Oct. 6.—Brother Pixley preached both parts of the day, in consequence of the indisposition of brother Montgomery. We maintain the form of godliness, hoping, looking, and waiting, for a greater exhibition of its power.

Monday, Oct. 7.—This evening attended the concert of prayer. Have this goodness of God to record: that all of the family, who have been sick, are in a convalescent state. Our situation, when sick, is so much better than it was at this time last year, that we cannot but thank God, and take courage.

Tuesday, Oct. 8.—Another Indian boy, after using much entreaty with his poor blind mother to gain her consent, has entered the school. He appears much delighted with the change, in putting off his tattered undressed fawn skin for decent clothing, like the other boys.

Arrival of supplies.

Saturday, Oct. 12.—A wagon from the Missouri has brought us some corn meal, and about twenty bushels of seed wheat, that which we brought with us having in a great measure lost its germinating power. The boy, who came to us on Tuesday, remained in school but a short time. In consequence of the crying and other efforts of his mother to draw him away, he again took his miserable clothing, and left us.

Monday, Oct. 14.—Colonel Wool, having remained with us until now, and being still out of health, and desirous to proceed to St. Louis, it was thought best that brother Sprague should accompany him to that place. They accordingly commenced their journey this morning.

Thursday, Oct. 17.—Brother Dodge returned yesterday from St. Louis in good health, after a fatiguing, but prosperous journey. And to-day brother Newton started for the Missouri, to purchase beef cattle, pork, &c. for the winter. Held a pleasant and animating conference this evening.

Departure of Mr. Pixley and others for Union.

Friday, Oct. 18.—Brother William C. Requa and his wife, together with brothers Pixley and George Requa, set out for Union. Brother Pixley has two objects in view in taking this journey: to attend a meeting of the clergy of the three missionary families, (Dwight, Union, and Harmony,) and to ascertain what prospects there are for studying the language among the Osages of the Arkansaw. Our friends have a tedious journey before them. May the Lord go with them, and bless them.

Various notices.

Monday, Oct. 21.—Our mills are nearly finished; but, in consequence of the unusual dryness of the season, we have not water sufficient to put them in operation. This circumstance, it is presumed, will not often occur on this stream.

Friday, Oct. 25.—About twenty acres of our corn field have been ploughed and sowed with wheat and rye, principally the former. Held our usual weekly conference last evening, and a special conference to-day, preparatory to the administration of the Lord's supper.

Tuesday, Oct. 29.—The general health of the family is much improved. Sister Austin is so far recovered as to be able to meet with the family at table.

Thursday, Oct. 31.—Brother Newton arrived from the Missouri, having purchased twenty-two head of cattle, and two horses. The cattle cost, on an average, about ten dollars and a half a head.

SENECA MISSION.

JOURNAL TO THE 8TH OF JANUARY, 1823.

Christmas Visit.

Dec. 25, 1822.—The Christian party were pretty generally collected to-day,

with a few Pagans, to receive their Christmas presents. We should judge the number consisted of one hundred and fifty souls. They expressed much gratitude for this attention of the family to them, and listened with respectful attention to a discourse founded on these words: "Glory to God in the highest, peace on earth, and good will to men." The people were informed, that we should always be happy to receive from them, an annual visit on this day; but that on New Year, we should not expect a visit from them, as heretofore; but hoped to be permitted to enjoy that day, among our own friends. To this they very cheerfully consented.

Unsuccessful attempt to reconcile difficulties.

Dec. 26.—One of the native women came to the minister, in company with the interpreter, to state her grievances, and to get advice, in regard to her husband; stating that he had gone and left her, and without any provocation. She is the wife of the amiable young *Two-Guns*, brother to the Chief of that name, an interesting female, but of an unhappy disposition. I told her that it was proper she should state her grievances, and get advice; but that prudence dictated the propriety of doing it in the presence of her husband, that I might thus be able to give advice to both. As she had no objections to this, the husband was immediately sent for, who came forthwith. They were then both heard, in a very interesting debate, in the presence of one of the principal Chiefs. We were much pleased to find them, in the whole of the discussion, perfectly respectful to each other. We were not, however, able to reconcile the parties. The young man remains inflexible. He says that he is convinced, from repeated trials, that the disposition of his wife is such as will for ever break his peace, if he is compelled to live with her, and that although she now desires to be married in the Christian way, yet her object is only to bind him fast, that she may *lord it over him*. He is a youth inoffensive in his disposition, moral in his habits, and, at least, respectful in his views of religion; and from these circumstances, as well as our ac-

quaintance with the character of the young woman, we have reason to believe that his representations are not destitute of truth. The custom of putting away wives, and of marrying others, is an evil prevalent among this people, deeply affecting their temporal comfort, and injurious to the Christian cause. The parties seldom, I believe, bind themselves for life; but the marriage contract is generally dissolved at the option of either. May it please God, who has begun a good work among them, to set aside every barrier to the diffusion of his truth, and the universal acceptance of his law.

Special Council.

Dec. 28.—I requested a council of the Chiefs this afternoon, with a view to ascertain what might be done to check, or remove, the practice of putting away their wives, for reasons not sanctioned by the word of God. They were reminded of the extent of the evil which had prevailed among them so long, and which had been attended with such unhappy consequences. It was then suggested, that if some of the younger Chiefs and men of the tribe would come forward in a public manner, and be married in the Christian mode, the example might, by the blessing of God, have a very salutary effect. To this they replied, that they could now rejoice in the full belief that God had prospered them in their feeble attempts to do their duty, as they had spent the whole of the day before in discussing the same subject; and, what appeared singular, and a matter of rejoicing to them, was, that we had both hit upon the same expedient to remedy the difficulty; and I might rest assured that they were more thankful for the proposal, now made to them, than for any thing (to use their own expression) "that had befallen them this many a day." As there were but few Chiefs present, it was thought best to defer the conversation to a fuller meeting.

Monthly Concert, and Adjourned Council.

Jan. 6, 1823.—Met for the monthly concert of prayer. An unusual number were present, of both sexes. The Chiefs and people listened with much attention,

to some religious intelligence. After the services of the evening, they conversed on the subject proposed to them at the late council. They said, that the result of their deliberations on that subject was, that nine couple of their young men and Chiefs had professed their desire to be married in a lawful Christian manner, for the purpose of putting their own minds at rest, as well as setting an example to the nation. With this request, we have thought it proper to comply, trusting in God, that, if it will not eventually be attended with good, it will effect no evil. They pitched on Wednesday for the solemnization of the marriage. They concluded by asking, whether it would be in our power to gratify their wishes, by preparing a supper for the parties to be married, provided they should find the materials. They were at length told, that we should be disposed to gratify their wishes, as far as it might appear to be proper: that they would, at once, see the impropriety of our devoting any of the funds of the *Board* to such an object; but as they offered to contribute all the provisions for a supper, I would leave it with our females, on whom the burden would chiefly fall, to say, whether it would be in their power to gratify their wishes, in this respect, or not. The sisters having acceded to their request, they left us, exceedingly pleased.

The Marriage.

Wednesday, Jan. 8.—The marriage ceremony has this evening been attended, in the presence of an audience, both Christian and Pagan, with some of our friends from Buffalo, consisting in all of nearly two hundred persons. Afterwards, the marriage guests sat down to their supper, and were waited on by the young females of our school, dressed in English fashion. Every thing was conducted with the strictest order and propriety.

EXPLORING TOUR.

JOURNAL OF THE REV. S. GIDDINGS.

[Continued from the 57th page.]

RELIGION AND CUSTOMS.

Among the Pawnees, there are a set of men who claim superior wisdom, sancti-

ty, and power of healing diseases. They are styled *medicine men*, and sometimes *men of the medicine Lodge*, from their living together in a particular manner. They are consulted by the Chiefs, and others, on all matters of importance, and give directions in matters of religion, which are, however, very few. They are, generally, men of experience, and of more than common understanding among the nation.

At their great feasts, these medicine men generally preside, and before they commence eating, make a short speech, in which they thank the great Father of Life, that he has given them game. They thank also the wood, fire, and water, which are employed in cooking their meat. When a number collect together, and commence smoking, the first they draw into their mouths they blow up towards heaven, the next they blow out towards the earth, and sometimes the third whiff is blown in a horizontal direction. Often, when they cook their provisions, a small piece of meat, or a few kernels of corn, are taken from the kettle and placed before the fire, as an offering. The design of this ceremony they do not clearly understand, but perform it rather because their fathers did, and because it is customary, than because they have any definite idea concerning it. On commencing any important enterprise, such as a war, or plundering expedition, they say, "Father of Life, prosper me, and enable me to kill and rob my enemies."

Views of the Great Spirit.

They differ greatly in their ideas of the Great Spirit; one supposes that he dwells in a buffaloe, another in a wolf, another in a bear, another in a bird, and another in a rattle snake. Thus, every animal, and almost every reptile, is deified. Each one supposes that his deity made every thing; and no one ever kills his deity, or eats any of it when cooked.

Human Sacrifices.

On great occasions, such as when they go to war, and when they return, they sacrifice a dog, and have a dance. On these occasions they formerly sacrificed a prisoner, taken in war. The victim was kept a month in the medicine

lodge, then burned on a scaffold erected for the purpose, and the sacrifice frequently offered to the morning Star. But, through the benevolent exertions of the late Manual Lisa, a trader among them, they have abandoned the practice of human sacrifice. It is about three years since the last victim was sacrificed among the Pawnee Lups. They have since attempted to continue the practice; but the Chief interfered, and prevented it, by rescuing and sending away the intended victims.

High Priest.

There is always one who officiates as high priest. He practises the most rigid abstinence, and never eats only as he is urged so to do, and fed by the other medicine men. He pretends to a kind of inspiration or witchcraft, and his directions are obeyed. The time of his office and abstinence is only during their residence at their village, which is rarely longer than six weeks at a time. When they go on their hunting excursions, these ceremonies are omitted; and when they return, another commences his fast, and takes the office of chief director. There are many among the Indians who pretend to hold converse with departed spirits, see ghosts, hear them sing and whistle, and see departed friends in a good country. They even pretend to have power to take away life by enchantment and witchcraft.

Belief in a future state.

They all believe in future rewards and punishments; but their heaven is sensual. They believe the soul after death travels, and if the man was good, according to their ideas of goodness, he travels a smooth, plain road, where there is no gravel or briars, and arrives at a good land abounding with game. They believe, also, that the soul of the bad man travels a rough, thorny, gravelly, road, to a country unhealthy, abounding with venomous beasts and poisonous serpents, and where there is no game.

Views of moral goodness.

They differ much in their ideas of goodness. One of their chiefs told me he did not know what constituted a good man; that their wise men did not agree; and

that he was not satisfied in his own mind. But the general idea is, that he who is brave, and who provides for his family and friends, although he steal and murder to effect it, is a good man. Giving the name of enemies to those they wish to rob, justifies them in every act, even of the most enormous kind. They are generally friends or enemies, as they view it for their interest. For instance, if to-day you give them presents, they are your friends; but if they think they can procure more, and discover any prospect of escaping with impunity, they will to-morrow plunder and murder you. Hence, the weaker nations are, in a measure, tributary to the more powerful, as they purchase peace by presents. Their war parties are what are called banditti among the Arabs. Stealing of horses and women is the cause of most of their wars. It is seldom the case, that a whole nation is engaged in war. Their chiefs, and most of their warriors, have a war sack, which contains generally the skin of a bird which has a green plumage, or some other object which they imagine has some secret virtue. When they open this, they swear they will take vengeance on their enemies, and never return till they have shed blood. If they do not find their enemies, they will sometimes kill the first person they meet, if it be even their best friend. Some traders have been killed in this way, but of late years they are becoming less scrupulous in regarding such vows, and so far as relates to the nations which I visited, there would be no danger from this source.

Vindictive temper of the women.

The females possess a much more vindictive temper than the males. They often set on foot a war dance with a view of exciting the men to war, by reproaching them with cowardice, swinging an old petticoat in their faces, and telling them to wear it, and let them take the war club and tomahawk. More particularly is this the case when any of their friends have been killed by war parties.

National visits.

It is customary for one nation to visit another when friendly, and dance for presents, which are always conferred on

visitors, and frequently to a great amount. But the visitors, soon after their return, are sure to be visited, and to give presents in their turn; and where they apprehend there is a want of liberality, war often follows. In these visits, the different tribes mingle together in the most friendly manner, and appear like one tribe; but there is, generally, more or less theft committed. As a specimen of their integrity and gratitude, I mention an occurrence which took place last spring. The Pawnee Nation visited the Mahaw tribe, and received many presents. Soon after the Mahaws, in their turn, visited the Pawnees, and were hospitably entertained, and rewarded with presents. After they set out on their return, and had proceeded ten miles, several young men returned, and, in the night, stole five horses, and made the best of their way to their village. The Chief of that tribe sent word to the Chief of the Pawnees, by my company, that his young men had stolen five horses without his knowledge, and that he might have them by sending for them. This measure prevented a war. Such acts are not uncommon. No one tribe puts any confidence in the promises of another, and rarely will one Indian trust another farther than he can see him.

They appeared to have much respect for the American people; they view them as a superior race of beings, and consider it for their interest to live in peace and friendship. They have the impression, that the Americans are brave and terrible in war.

The men appear mild and peaceful in their deportment towards each other, and quarrels seldom happen; but among the women there is daily contention, and often the severest fighting.

Neither the men nor women of the Pawnee nation, are so fond of jewels in their ears and noses, as other Indians; and I scarcely saw one, whose ear or nose was slit. It is more common among the Mahaw and Otto Nations; but by no means universal among them.

They are very filthy in their persons and habits. The stench of an Indian village is almost insupportable; and they have no regard to cleanliness about their habitations.

Practice and consequences of Polygamy.

Polygamy is common, and indeed almost universal, and is attended with all the evils with which it is connected in other countries, where it is practiced. Their wealth consists principally of their women and horses. Some have no less than six or eight wives. The Chief of the Mahaws, about six years since, had sixteen living at the same time. They remark, that if they have many horses, they can pack in large quantities of meat; and if several wives, they raise a large quantity of corn. They always purchase their wives, and the Chiefs and principal men take great pains to marry into powerful and wealthy families, that they may thereby increase their influence.

When a man marries the eldest daughter of a family, the remaining daughters, when they become marriageable, are considered as his, if he will purchase them. He always has the preference, though he is not under obligation to take them, nor is there any compulsion in case of refusal on the part of the women.

Extent, and causes of their Ignorance.

These Indians appear to have less information, and some would say less intellect, than any I have before seen. Certain it is, that they are far behind those on the Mississippi, and those adjoining the Lakes, in knowledge, and in the arts and customs of civilized life. The cause is obvious. They are farther removed from the abode of civilization. They have had far less intercourse with white people, and the few with whom they have associated have been of a class not calculated to communicate to them any useful knowledge. I am confident, the same opportunities of gaining information would show, that these nations are equal to their neighbours in point of intellect. They appeared conscious of their ignorance, on matters of morality and religion, and rather averse to say any thing about them.

Mode of curing Diseases.

As Physicians, they are very singular. In some instances, they draw blood by cupping. In almost all cases of sickness, they use what is considered magic. I was

a witness, in several instances, of their skill. The medicine man, and sometimes others, converse with the sick, and ascertain the part affected. They then put their mouth to the part, and blow upon it, making strange gestures. They also make strange noises; imitating with their voice and gestures wild beasts, and particularly the white bear, which they suppose has great efficacy in healing. They rarely use herbs or medicines of any kind.

Disertion and exposure of the aged.

They generally expose the old and infirm, when unable to follow in their hunting expeditions, on some island, or leave them behind, that they may perish, and that the friends may thus be relieved of the trouble of supporting them. I saw an old man, probably more than ninety years of age, who made his escape from an island in the Platt, and came to the garrison, where he has been supported for about eight months, by the officers and soldiers. The characteristics which I have mentioned, apply to all the Indians on the Missouri, with only this difference, that as you ascend the Missouri, and proceed to the west, the nearer to a state of nature they approach, the more savage they appear.

Account of the Otto and Missouri Tribe.

The Otto and Missouri nations are united, and form but one nation at present. Their number is about eighteen hundred. They live in several small villages on the south side of the River Platt, distant about twenty-five miles from the fort. I saw several of that nation, and had some conversation with them on the subject of Missions and schools, to which they appeared friendly; but I saw none of their Chiefs. Three Chiefs, and about half the warriors of the nation came into the garrison, while I was absent on my tour to the other tribes. They told the agent, Major O'Fallon, that they would be in again on the last week in June; but I have since learned, that on their return to the village, they were so destitute of provisions that they were obliged to go out on a hunting expedition immediately,

to prevent their families from starving; and that they would not return to their village until fall. My interpreter, who is well acquainted with them, said he was confident that they would be as favourably disposed towards the object as any of the other tribes, and probably much more so, as they understood much better the advantages resulting from civilization. The traders who were acquainted with them, confirmed this opinion.

Major O'Fallon kindly offered to propose the objects of the Society to them, on their arrival at the fort, and to communicate the result to me. I concluded, therefore, that it would be of little benefit to the Society for me to tarry till fall of the year; and as it would be attended with considerable expense, I thought it expedient to return as soon as possible to St. Louis.

Circumstances favourable to a Missionary establishment.

Very few of the Indians appeared in any degree opposed to such an establishment as the one contemplated by the Society. All allowed that it would be a very fine thing, if it could be effected. They acknowledge, that it would be very good to learn to read, and write, make cloth, and knives, &c. if it were practicable. It is so far beyond what they ever saw an Indian perform, that they considered it utterly impossible. You will see, from their speeches, that they are fatalists, and deem themselves incapable of improvement. This idea prevails, with few exceptions. Most of them, however, appeared willing to make the experiment. I am persuaded that many children might be obtained for a school establishment, in what the Indians would consider a safe place. There are about twenty children at the two trading houses, who are half breeds. There are also about twelve or thirteen Frenchmen, living with the Pawnees, who have Indian wives, several of whom have families, and are anxious that a school should be established, that their children might be taught. Most of the traders of note told me that they were satisfied there would be no difficulty in obtaining children for the school. Several families of the Otto tribe came and

encamped near the trading houses, last week, begging for subsistence. They would gladly have given their children to be educated in a Mission family. Even the Sioux nation sent one child this Spring to St. Louis, to be educated; and a Chief sent one of his to a trading house, for the same purpose.

Reasons for omitting to make a Covenant.

I have made no treaty, or covenant, with any particular tribe, for the following reasons:

1st. I do not think it expedient to establish a Mission among any particular tribe at present.

2d. A Mission family would, probably, be so much exposed to be interrupted by the banditti from the Sioux nation, that it would not be safe.

3d. The Indians have so little confidence in Indians, that, were the mission established in a particular tribe, and under its protection, none of the other nations would send their children, fearing that they would be slain.

4th. No eligible situation can be found near the Mahaw nation, nor nearer the Pawnees than ten miles; and, indeed, none that is well calculated for such an establishment nearer than eighty miles. There are the same difficulties in regard to the Ottos.

5th. A situation on the Missouri, not very remote from the garrison, would possess many advantages besides simply protection. Such a situation would secure the confidence of the several nations, and many of their people would send their children to school. These children, by being educated together, would contract a friendship, and form a similarity of character and manners, which would have a tendency to banish prejudice, promote peace, and inspire mutual confidence among the different tribes. The traders inform me that they could easily obtain a number of children for education from the nations high up the Missouri; and that they would cheerfully do it, if the school was established near the fort. The expense of conveying things necessary for the mission to this vicinity would be

much less than to any place at a distance from the river. At the garrison there is a good grist-mill and saw-mill, the use of which has been kindly tendered to the mission family, until they could be furnished with mills of their own.

Site for a Missionary Establishment.

These considerations, and others which I shall mention, have led me to select a station for the mission, should the society establish one in this region. It is within a few miles of the garrison, and not very remote from two trading houses, comprising a bend in the Missouri, having a bluff on the west, which is about 140 feet high, and which, excepting at two or three places, is very steep. One mile of fence would enclose at least 1500 acres of first rate land, about one third of which is well timbered, and most of the other has considerable timber upon it. One half might be ploughed, and the other produces good grass. On the bluff is a tract of land, extending about half a mile up and down the river, and about 60 rods wide, which is level and very rich, with a fine growth of walnut, oak, hackberry, elm, mulberry, ash, and basswood. Back of this is a second bluff of gentle ascent. The country is timbered for some miles around. At the foot of the first bluff is a never failing spring, which is nearly sufficient to turn a mill. The water is pure and good. From a handsome site on the bluff to the spring is about six hundred yards, and a gentle ascent, so that a good road might be made. The spring comes out of the bluff at least fifteen feet above the bottom, and might be carried to any part of the fifteen hundred acres. There is, also, about two acres of land, adjoining the spring, and below the bluff, which is about ten feet higher than the other part of the bottom. Not much of this bottom ever overflows. This is the handsomest site for a Missionary Establishment I have yet seen, and it embraces more advantages than any other in the country. The soil is superior, and the establishment may be carried on to any extent; and from this, other establishments may be extended to particular tribes, as opportunity may present.

The site of the Missionary Establishment has been selected with the advice and approbation of the officers at the

fort, and particularly of the commanding officer.

(To be concluded in our next.)

Foreign Intelligence.

INDIA.

LONDON MISSIONARY SOCIETY.

Under this head we gave in our last a number of interesting quotations from the *London Missionary Chronicle* for the month of December. From the January number of the same work, which we have since received, we now make the following selections:—

DEATH OF MRS. COLLIE.

In a letter, dated at Madras, on the 31st of May, 1822, the Rev. Mr. Loveless writes as follows:—

During my residence in India (now nearly seventeen years) it has frequently been my painful duty to convey to you heavy tidings, and such is the subject of this communication.

When the Windsor Castle arrived, Mr. and Mrs. Collie came to reside with us, expecting to proceed, in two or three weeks, to Malacca.

Little did we then think that their stay would have been so long protracted, much less so painfully terminated. But the Lord is a sovereign, and though frequently mysterious in his dealings with his people, is yet infinitely wise and good; he has done it. Instead of granting our dear sister her heart's desire, to proceed to her station and labour for many years with her dear partner among the Chinese or Malays, he has seen fit that she should here enter into her rest. My afflicted brother Collie has requested me to acquaint you with the mournful event.

She was taken ill on Friday the 10th inst. During the first part of her illness she laboured under much darkness and insensibility, complaining that passages of scripture did not come to her mind as they had done on former occasions of affliction, and that her recollection of divine truth had almost failed her. At the same time she discovered a most eager desire

to hear the scriptures read, to converse on divine things, and to join with her husband in prayer. As the latter was in a poor state of health during this period of her illness, he found it difficult to attend to these duties so often as she wished. She frequently spoke to him with much feeling respecting her utter inability to merit, in the least degree, the favour of God, and of her having committed her soul to Christ to be saved entirely by his satisfaction and grace. During the last week of her life, the gloom which hung over her mind gradually dissipated. Many passages of scripture, and some of Dr. Watts's hymns, seemed to be blessed to her. Especially the sixth chapter of the Gospel by John, and the 78th hymn, 1st book.

A few days previous to her departure, she appeared to be fully convinced that death was at hand, and spoke of it with great composure, observing, that she did not experience the joys of salvation; but that although it should please God to withhold these blessings to the last, salvation itself was more than enough.

She frequently observed to Mr. Loveless, that whatever might be the result of her sickness, all would be well; adding, "I know in whom I have believed," &c. But she said that she felt much for Mr. Collie's having to go to his station alone, and for her friends, who would be grieved to hear that she was not permitted to enter on the field of labour. Yes, her whole soul was set upon the glorious work for which she had left her native shores. And although for her to die would be eternal gain, yet she was desirous to live to do something for him who had done so much for her. To a christian friend she observed, that had it been the will of God, she would gladly have lived many years with her husband, to comfort and encourage

him in the great work in which he was engaged, and to have endeavoured to do something herself; but that if it was the Lord's will to call her now, he would carry on his work independently of her.

The night before she died, she thanked her heavenly Father that he had not permitted Satan to tempt her with hard thoughts of her God; adding, that although she had little joy, she had no fear. On the day of her death, seeing her husband weep, she stretched out her hands, and with great solemnity and much feeling committed him to the great Head of the church in the following words: "O Lord, I roll over my dear husband upon Thee, keep him as the apple of thine eye; be Thou his light and his salvation; never leave him to himself for a single moment. Thou hast a strong arm, although mine be weak." During the day she was much engaged in ejaculating prayer, sometimes uttering aloud such expressions as the following: "O Lord, I have no claim to thy regard but what is founded on the work of thy Son. Thou never saidst to any of the seed of Jacob, seek ye my face in vain: I have often sought thee in tears, cast me not off at last. O Lord, lift now upon me the light of thy countenance. O Jesus, save me in thine own way. There is nothing in this world to draw my affections." At this expression her husband wept, and pointed to himself. Upon which she observed, "Yes, my dear, I love you, perhaps too much; but I love Jesus infinitely more. His arm alone brought salvation. I trust I shall soon enter into joy unspeakable."

A few hours before her death she asked me to pray by her bedside; after this exercise was over, her mind seemed greatly delighted with the infinite fulness treasured up in Christ. Whilst expatiating on this delightful theme, she fixed her eyes on her weeping partner, and, in the language of humble, but strong confidence, assured him, that in the fulness of which she was speaking, there was abundance of consolation for him in this trying hour. Nearly four hours before she expired the faculty of speech almost left her. During this solemn period, however, she was heard to pronounce, although with a faltering tongue,

the following expressions, "He is the chiefest among ten thousand, and altogether lovely." Whosoever believeth in me hath everlasting life; and I will raise him up at the last day." The following were the last words which she uttered:—

"The battle's fought, the prize is won,

"Now, O Lord, let trouble cease,

"And let thy servant die in peace."

Thus our dear sister fell asleep in the Lord, on Friday night, the 24th inst. having been ill 14 days.

Her death was considered as one of those occurrences in Providence that would afford a suitable subject of improvement to the congregations with whom she had united in divine worship; and a funeral sermon was therefore preached by Mr. Traveller, on last Sabbath evening, at Persewaukum chapel, from Luke, ii. 29, 30. (part of the last words she uttered;) and on Wednesday evening Mr. Crisp also improved the mournful occasion in a sermon at Black Town chapel, from Psalm cxvi. 15.

My dear afflicted brother feels his loss most keenly; but his mind is graciously supported by the consolations and hopes of the gospel. O that this afflicting dispensation of Divine Providence may be sanctified to all concerned.

DEATH OF THE REV. DR. MILNE,

Senior Missionary at Malacca.

The society has sustained a most serious loss by the death of their truly excellent, learned, pious, and laborious missionary, Dr. Milne. His health has long been in a declining state, and the directors were anxious that he should try the effect of a voyage to the Cape, or to England; but he was unwilling to quit, for a considerable time, a station which required his presence, at least until he could with confidence leave its affairs in the hands of competent persons, of which he had a pleasing prospect had he been spared a year or two longer. He, however, took a voyage to Singapore, and from thence to Pulo Penang, or Prince of Wales's Island. From the latter place, Mr. Ince, one of our missionaries at that station, wrote a letter to the directors, dated June 10, 1822,

from which the following information is extracted :—

“ Dr. Milne arrived here from Singapore in April last, and remained with us about a fortnight; but finding the heat of the weather in George Town so very great and debilitating, (the thermometer frequently 88° and 90° in the shade,) he removed into the country, to the residence of our kind friend, David Brown, Esq.: Mr. Beighton and I remained with him two or three days at a time alternately. But, notwithstanding this desirable change, he declined more and more daily, and his cough and difficulty of breathing became more and more troublesome. He therefore returned to our house about the 10th of May. He then became anxious to return to Malacca, but there was no vessel at our island about to sail thither. We therefore applied to Mr. Brown, who proposed writing to His Excellency, the Hon. W. E. Philips, the governor, (who had ever proved himself our friend,) to request the loan of the Government cruiser, the *Nautilus*, to convey Dr. Milne to Malacca. The favour was most readily granted, with an assurance of his Excellency's cordial satisfaction in having it in his power to accommodate so good and useful a man as Dr. Milne.

“ Our afflicted brother, accompanied by Mr. Beighton, sailed on the 16th of May, and reached Malacca in eight days. On their arrival, as Mr. B. has informed me, Dr. Milne was much worse. Indeed the captain, the surgeon, and he, feared he would not live to reach the place, but that he would die at sea.

“ On Sunday morning, June 9, I received a note from the Governor, informing me that a few days after his arrival at Malacca he expired. This is all the information I am yet in possession of, as I have not yet heard from Mr. Beighton, who, I hope, is on his way back to Penang.”

Mr. Ince gives us, in the same letter, an affecting account of the death of Mrs. Ince, the particulars of which shall appear in a future number.

He states, that Mrs. Beighton and children were quite well. He adds, that a few days before the date of his letter, June 10, he had received a letter from

Mr. Ellis, one of the missionaries in the South Seas, informing him that the brethren were all well, as were also Mr. Tyerman and Mr. Bennet, and that the cause of religion was flourishing.

The following is an Extract from the last letter received by the Directors from Dr. Milne, dated Pulo-Penang, April 17, 1822, a few weeks before his death, which shows how fully his heart was set upon his missionary work.

“ As to my own case, I think a great and peculiar uncertainty hangs upon it—there is a *complication* in my disorder. I believe that a long sea-voyage would be useful—and yet I am so tied at Malacca, that I cannot take it. I *must* hang on, till I see persons able to carry on the work. Make haste and send them, or I shall be gone before they come. ‘When heart and flesh fail, be thou, O God, the strength of my heart, and my portion for ever.’ Pray abundantly for me. The Mission here is doing well. There seems to be a good deal of Christian truth communicated directly to the heathen weekly and daily—a thing of much importance in this stage of our Missions. We are already in possession of many books; but more preaching, catechising, &c. is wanted. The Brethren have set up what I call *The Form of Public Worship*, in the vernacular tongues, by which I mean regular Sabbath services, consisting of public prayer, reading the scriptures, singing, preaching, &c. I consider this a high missionary attainment, and a good sign at a Mission.”

FURTHER PARTICULARS.

Letter from Mr. Beighton, dated Malacca, June 10, 1822.

We sailed on Thursday evening, May 16, and arrived at Malacca on Friday morning, the 24th. The wind was contrary most of the way, and Dr. M. became weaker and weaker, so that we feared he would die on board, to be conveyed to Malacca, for burial; but this we feared would be found impracticable.

On the Sabbath we spent at sea he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer

On one occasion his petition was, "O God, prepare me for life or death;" adding, with peculiar emphasis, "but death—death! that is the thing!"

Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his dying servant to see his family at Malacca, where we arrived at the time before mentioned.

Dr. Milne had previously made his will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr. Boyd. The hiccough came on, and continued several days. Dr. M. did not appear to experience those raptures and joys with which some are favoured on the near approach of death; but his confidence in Christ was thus expressed:

"If I am found in Jesus' hands,
"My soul can ne'er be lost."

About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half-past two o'clock on Sunday morning (June 2) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

Thus has the society lost a faithful and laborious Missionary, and four dear children are deprived of a tender father.

Upon the inspection of the body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year on the 27th of April last.

STATE OF THE MISSION AT MALACCA.

On this subject Mr. Beighton, in the letter above quoted, gives the following information:—

The native schools are going on prosperously, under the vigilant care of Mr. Humphreys. The Chinese youths attach-

ed to the College are also on the increase; and O that God may be pleased to bless the means that are used for instilling into the minds of the young the principles of the glorious gospel of our Lord and Saviour.

The printing of the Chinese Magazine, the Gleaner, &c. will probably suffer some interruption: but it is hoped that when Dr. Morrison hears of the removal of his esteemed colleague, he will visit Malacca, at least for a few months, and make some arrangement for carrying on the various works usually published here.

It has pleased God to visit me with affliction since I came hither. I have had an attack of fever, which has brought me very low; but I am now recovering, and anxiously waiting for a vessel to carry me back to Penang.

Mr. Thomson had left Malacca for Singapore before I arrived here.

In a subsequent letter, dated June 28, Mr. Beighton, who was still waiting for a passage to Penang, states that Mr. Collie, who was appointed to the mission at Malacca, had arrived.

BELLARY.

Mr. Hands's Missionary Tour.

In the close of 1821, and the beginning of 1822, Mr. Hands made a Missionary tour through the Mysore to Seringapatam. He was well furnished with portions of the Sacred Scriptures and Tracts, in the Teloo goo and Canara languages. On the 31st of January he wrote to the Secretary as follows:

"Between Bellary and Bangalore (he says) I halted a considerable time, at upwards of twenty large towns; (in most of which no Missionary had before appeared;) and Anundarayer and myself preached the glad tidings of salvation, and distributed tracts. In almost every place we were heard with great attention, and our tracts were received with the utmost eagerness. It was highly gratifying to see these poor people coming to us with the books in their hands, requesting the explanation of some things which they could not understand; and often little groups of them sitting on the ground and reading them together, and sometimes requesting us to stay longer with them, that they

might hear more of the new and important things we brought to their notice."

Mr. Hands proceeded to Bangalore, Seringapatam, and Tellicherry, every where distributing books and addressing the people. On his way through the Jungle near the *Western Ghauts*, he was seized with the intermittent fever, which brought him very low. From Tellicherry he went to Cannamore, where he embarked for Bombay. At the latter place he remained some time. He was here married to a Miss Smith, a member of the Bombay Mission, and on their journey to his residence at Bellary, his wife was attacked with fever, which, in the course of a few days, terminated her life.

HUMPEE.

In our last, we gave an extract of a letter from the Rev. W. Reeve, in relation to a heathen festival. The following additional paragraph on this subject is quoted from the same letter :—

"The Rajah of Harponelly, whom brother Hands and myself visited five years ago at the seat of his government, was, with two other chieftains, at this feast. He sent to us requesting an interview ; we took the first opportunity of calling upon him. But what with the bards rehearsing his titles, loud noise of drums and horns, the scraping and bowing of hundreds of interested sycophants, and the clanging of the immense multitude that stood in a semicircle before the open area, we found but little opportunity of preaching to him "of righteousness, temperance, and a judgment to come." He, however, treated us very courteously, made a few inquiries relative to the state of the Mission, the health of my colleagues, &c. &c. and insisted upon our returning to our lodgings on one of his elephants. I would much rather have gone on the apostle's horse, but to please him, for the first time in my life, mounted, by means of a ladder, this huge and sagacious animal. There was a scarlet howder on the top, in which we sat as easy as on a sofa. He has always shown himself very friendly towards us. He expresses a wish that we would visit his country again. Some time ago he furnished us with several scarce and very valuable native books, from which we have derived no small facilities in our philological pursuits."

"The Dessai, (a Mahratta chieftain,) of whose correspondence we have formerly given you several extracts, was to have met us here. But some obstacles on the part of government had rendered this measure impracticable. He sent a note of apology, expressing how much he was grieved at the disappointment, and the hopes he entertained of soon seeing us at Bellary. Anundarayer was my amanuensis in writing him a reply."

Description of the Hindoos.

On the character of the Hindoos Mr. Reeve writes as follows :—

"The Hindoo character, of itself, is not only altogether uninteresting, but extremely repulsive and forbidding, and the Missionary of Jesus needs much of the grace of God to keep up the proper tone of his mind, and to prevent his being a misanthrope instead of a philanthropist. The Hindoos are not barbarous, but their elevation from that state consisting mainly of cunning, craft, and duplicity, renders them rather despicable than amiable. They are, it is true, a civilized people ; but while on the one hand the powers of communication, memory, association, imitation, reflection, and reasoning, are prostituted to the vilest of purposes, and made subservient to the greatest fooleries in the world ; on the other hand, we behold an almost entire destitution of those traits of moral complexion which shed a lustre and a glory over the civilized nations of ancient Greece and Rome. But shall we, therefore, conclude that their conversion to the faith of the gospel is altogether a hopeless case ? This be far from us ; when we recollect that this pagan nation, as well as all others, is in the hands of the Great Omnipotent, as clay is in the hands of the potter ; that his divine fiat is irresistible, and without controul ; that nothing is too hard for the Lord."

CALCUTTA.

Fruits of Missionary labour.

In a letter, dated at Calcutta, on the 14th of February, 1822, Mr. Bankhead remarks :—

"It affords me much pleasure in being enabled to state that the work of the Lord

is evidently advancing in this quarter of the globe: prejudice appears daily to decrease: large congregations assemble to hear the word of life: and a spirit of inquiry appears generally to prevail. Female education appears to excite increasing interest, and some natives have sent a petition to one of the church Missionaries, requesting him to establish a school for the education of their daughters; but I am sorry to say that this disposition only partially prevails."

"The congregation at the English chapel is upon the increase. God appears to be honouring his word with success, as there are now seven candidates for church fellowship."

Heathen Cruelties.

In the letter just quoted, Mr. Bankhead states the following painful facts:—

"Mrs. Euston Carey called upon us last Sabbath-day, on her return from Chinsurah. While coming down the river, she was witness to a *Suttee*, or immolation of a widow upon the funeral pile. The poor victim walked with the greatest composure to the fatal spot, and after a short ceremony was tied to the dead body of her husband—a torch was applied to the pile, and in a short time both bodies were consumed, amidst the shouts and yells of the surrounding multitude."

"At a short distance from the above place, the same lady saw ten sick persons brought to the side of the Ganges, and after their relations had filled their *mouths*, *ears*, and *nostrils* with mud, left them to be carried away with the tide, expecting to be conveyed thence into a place of perfect happiness. Thus, Sir, while we are called to notice such painful circumstances, let us adore the grace which maketh us to differ, and pray with renewed vigour, that the Holy Spirit may be poured out from on high; that idolatry may be banished far hence, and the religion of Jesus universally prevail."

Death of the Bishop of Calcutta.

The Rev. Dr. MIDDLETON, bishop of Calcutta, died in that city on the 8th of July last. In announcing the death of this distinguished Prelate, the *London Times* says:

VOL. IV.

"Bishop MIDDLETON received his early education at Christ's Hospital, (the Blue Coat School,) from whence he removed to Pembroke Hall, Cambridge, where he proceeded B.A. in 1792, M.A. in 1795. In 1812 he was collated Archdeacon of Huntingdon, and presented to the vicarage of St. Pancras, Middlesex. In 1814, when it was determined to appoint a resident bishop in our eastern dominions, Dr. M. was selected by government to fill that very exalted station. As a scholar, Dr. M. acquired great reputation by his celebrated Treatise on the Doctrine of the Greek Article, applied to the illustration of the New Testament."

CHINSURAH.

In a letter of the 15th of April, 1822, the Rev. H. TOWNLEY writes as follows:

During my late visit to Calcutta, a measure was unanimously resolved upon, which has given me the greatest satisfaction of any event since the commencement of the Mission.

It is, that the Friday of every month antecedent to the administration of the Lord's Supper (which is the second Sunday in the month) be separated to the duties of secret prayer, self-examination, imploring the outpouring of the Holy Spirit, &c. The building of Union Chapel; the formation of the Bengal Auxiliary Missionary Society; the circulation of the Scriptures and Tracts; the preaching of the Gospel—all these are calculated to raise hope that some good will be done; but altogether do not administer so much hope to my mind as that which arises from any indication of a spirit of grace and supplication being poured out upon us. This will fit us for the reception of the blessing which the numerous churches in the West are drawing down for us by their increased and fervent supplications. Let us wrestle with God, and we shall be virtually wrestling with all the heathen.

Our dear fellow-labourers at Chinsurah are ripening in their work, and pursuing it with unabated ardour.

A gentleman resident at Chinsurah, who has lately become pious, and who understands the Bengalee and Hindoostanee, occasionally exercises his gifts in

speaking to the natives in the Bungalow Mission Chapels, at that station.

BELGAUM.

Progress of the Mission.

On this subject, we select the following paragraphs from a letter, by Mr. TAYLOR, dated at Belgaum on the 31st of December, 1821 :

“ I feel happy in communicating to you that the few persons here who desire to serve the Lord and to live in obedience to His commandments, have formed themselves into a Christian Church the beginning of this month. Our number is 17, and the ordinance instituted by our Lord, in commemoration of his dying love to sinners, is to be administered every month.

Our association, as it respects subscriptions, has been very successful. Since our general meeting we have collected upwards of 500 rupees within the last half year; of that amount 175 rupees have been voted to our Society, and sent to the agents at Madras; 105 rupees have been sent to the Bible, and 60 to the Tract Societies at Bellary, and 60 to the Bombay Bible Society. A sergeant of his Majesty's 46th Regiment, lately deceased, and who I have reason to hope died in the Lord, left his property to me, amounting to 60 rupees, for the Association. The amount altogether transmitted from the Belgaum Association to the agents of our Society is 385 rupees or 44*l*.

The Brahmin, mentioned in the Report as being under great concern for his soul, still, I am happy to say, continues seriously disposed. He has been lately speaking about Baptism; he hopes, he says, God will enable him to overcome his sins; his evil heart he finds his greatest burden, and, expresses his fears lest, after acknowledging Christian Baptism, he should fall into sin. He says he is not so much afraid of the world as he is of his own sinful heart. If he continues steadfast, I expect he will prove a valuable assistant in the Mission, as a preacher of the Gospel among his own countrymen. He, with two of the school children, came last week to witness the celebration of the Lord's Supper at my own

house, of which Rayadass and his wife, for the first time, partook. After the service, I spent some time with them in prayer, and in endeavouring to explain the nature of the ordinance which we had been attending to, and what were the obligations of those who partook of it. The time thus spent proved a season of refreshment to my soul, and encouragement to persevere in my humble endeavours to serve the Lord.

A few other natives, of the weaver cast, also seem to be under concern about their souls, and attend at the Shawpoore school every evening for instruction from Rayadass, who reads to them the Scriptures, and gets them also to engage with him in prayer.

Our native Schools continue to be well attended, and afford me encouragement to hope that in time some good will result from them. Almost all the children are committing to memory Catechisms and portions of Scripture; the diligence with which some of them learn, and the attention they pay when spoken to, incline me to think that their young minds are in some measure impressed with what they read and hear. By the Divine blessing upon these means, we may trust that they will not only become acquainted with Divine truth, but also feel its power and live under its influence.

I am anxiously expecting the arrival of another Missionary to assist me; the field here is large and the prospects very encouraging, but one Missionary is not sufficient for all the labour here. I sincerely hope the Directors will feel inclined and be able soon to send another labourer to occupy this field.

SOUTH AFRICA.

Improvement of Bethelsdorp.

Recent communications from Dr. Philip state, that the missionary settlement at Bethelsdorp is now in a very improving state. The uncertainty of continuing the station, occasioned, for a long time, a total neglect of the buildings and other improvements; but new houses are now built, and others are about to be erected. In addition to these circumstances, the Secretary of the London Missionary Society mentions the following :—

A shop is opened by a respectable person for the sale of such goods as the Hottentots need, and for which they were formerly obliged to travel many miles. A large farm, a few miles distance from Bethelsdorp, with a substantial house, has been purchased by the directors of the London Missionary Society, where the cattle belonging to Bethelsdorp may occasionally be fed, and corn raised; and the Hottentots have lately contracted with the commissariat department of the colonial government, to furnish 30 wagons and teams for the conveyance of goods; and being their own drivers, and employing their children for wagon leaders, they are enabled to fulfil the contract much cheaper than any other persons. These engagements will, it is hoped, tend greatly to the advancement of the temporal interests of this despised place. Dr. Philip says, "I can now meet the calumniators of missions, and the enemies of the Hottentots on their own ground, and challenge them to show me, in any part of the world, a people more capable of being improved than the abused Hottentots of South Africa; or attempts at civilization more complete in their success than what may now be seen at Bethelsdorp."

Distress of the colony at the Cape.

In a letter of the 3d of August last, Dr. Philip makes the following statement:—

Owing to the failure of the crops, and the distressing situation of the colony, the expenses of the missionaries are necessarily, this year, higher than usual. Every thing in Cape Town and in other parts of the colony, is at an extravagant price. We have no rice but what we receive from India, no wheat but what comes from New Holland or from England, and every necessary of life is in proportion to the price paid for foreign grain. Such a state of things—a state of things approaching to famine, cannot be sustained without bringing additional burdens on the funds of the Society; but it is to be hoped that this affliction will not be of long continuance.

Your hearts would bleed to see the present condition of this colony. We have had no crops for two years, and fears are generally entertained for the one approach-

ing. While the western coast of Africa has been deluged with rain for four months past, in such a degree that the seed is rotting in the ground, and houses and even villages are falling down, the eastern coast has scarcely had any rain for a twelve-month past, and the grass is parched, as if it had been burnt in an oven.

This severe drought was succeeded by a storm equally severe. In the same letter Dr. Philip adds:—

While I am writing this letter, tidings are continually brought in of the desolations occasioned by the late storm, amounting, in many instances, to the almost total ruin of a great part of the inhabitants in the wealthiest districts of the colony.

The damage done in Table Bay by the late gales, you will read in the newspapers; and the destruction of the buildings in Cape Town is so great and general, that we esteem it a distinguished mercy that the mission house and chapel are not damaged. This state of things will account to you for the extra expenses of the missions during the last six months.

SIBERIA.

Zeal and liberality of the Heathen in support of superstition.

Mr. SWAN, one of the Missionaries at *Selinginsk*, in Siberia, thus describes the zeal of some of the *Dalai Lamas* in propagating their religion among their neighbours:—

"Their zeal has carried some of them beyond the *Baikal*, to the unlettered tribes around *Irkutsk*, among whom they are acting as missionaries, building temples &c. and thus preparing to set up their unintelligible mummery in regions where it has hitherto been unknown. I am sure, my dear sir, you cannot read this statement with indifference. Is it not enough to provoke the society—the churches, to jealousy? Shall no soldiers of the cross be sent to take that field against these emissaries of *Dalai Lama*?—Some may think that we ought to wage the war there; but I could easily show why we should not desert our present post. On this side the lake we have enough, abundantly more than enough, to employ our hearts

and hands were our numbers increased seven-fold.

I have another *provoking* circumstance to mention—the liberality of the heathen in the support of their superstition. During my late journey, some Buriats, in my presence, were conversing about the flocks and herds of the *Taisha Djigjit*. They said he was not so very rich in sheep. I asked how that happened, since I had been told that his father *Damba*, to whose property he succeeded, had upwards of ten thousand? “Yes, his father, at one time, had ten thousand, but *seven thousand sheep (besides other property) were disposed of for the building of the temple!*” Shall christians be made by heathens? Shall greater sacrifices be made by individuals to uphold or propagate the mass of lies and nonsense of which *Dalai Lamaism* consists, than christians *who have it in their power*, are willing to make for the furtherance of the gospel of Christ? Will not such munificent heathen offerings as these rise up in judgment against some who are withholding more than is meet? These facts speak for themselves; but I am moved when I see such calls for missionaries, and the society unable to meet them—such fields of exertion, and so few to occupy them, because the christian world does not furnish the means.

FRANCE.

FOREIGN MISSIONARY SOCIETY IN PARIS.

Rev. Jonas King to the Rev. Mark Wilks, Marseilles, Oct. 26, 1822.

In our number for December last, (page 231 of vol. 3d,) we gave a letter from the Rev. Mark Wilks, announcing the formation of a Foreign Missionary Society in Paris, and the appointment, by that society, of the Rev. Jonas King, an American, as Missionary to Palestine. Mr. King left Paris for his destined station about the 20th of October. The following letter, written to his friend in Paris, (the Rev. M. Wilks,) on the eve of his embarkation at Marseilles; will be perused with interest:—

It is just midnight, and I expect to embark at one o'clock. I can only give a general idea of my journey, and reserve details for a future opportunity. All my

letters of introduction have been duly honoured; had they been written by Louis XVIII., I could not have been treated with more kindness and respect. I wished for as many thousands of tracts as I had hundreds: at every post I distributed those I had, and preached a short sermon to attentive groups—on the fall of man, and the necessity and sufficiency of the salvation of the cross. The people pressed round me, and demanded tracts with an eagerness and interest I have never seen exceeded, so much so that some persons were afraid I should be arrested for my pains.

Had I been an apostle, I could not have been received with more affection than I experienced at Nismes. A meeting was held at the Pastor Tachard's for the purpose of forming a society auxiliary to that of Paris. Three hundred and four francs were subscribed, exclusive of 70 francs afterwards given by a poor widow 75 years of age. The society of Nismes will probably extend its operations throughout the department of the Gard. As soon as the rules are printed, send a supply to the pastors Tachard and Gandes.

At Montpellier, the pastor and dear friend Lissignol, constrained me to abide at his house; he is labouring at the formation of an auxiliary society, which he has much at heart, and desires warmly the establishment of monthly prayer meetings through France. The pastor Michel was also very friendly, and entered into all my views.

M. Lissignol accompanied me to Marseilles. Here, and in the neighbourhood, we have received some contributions. A pious lady, who desires to be anonymous, not only treated me with the most affectionate kindness, but gave 100 francs for the society. They have given me here various letters of recommendation to Lady Esther Stanhope, to five Danish consuls in the east, and to several Sheiks in Syria. I have obtained considerable information from the American consul at Algiers.

I long to hear that the society has established a monthly prayer meeting. As

its missionary, I cannot but request its prayers for myself and the success of my labours; and I am convinced that God has great blessings in store for France, and only waits till his children ask, to shed them on the churches abundantly.

Miscellanies.

EDITORIAL NOTICE.

We are requested to state that the donation of sixteen dollars from the Female Auxiliary Missionary Society of Morristown, New-Jersey, was forwarded "by Miss, and not Mrs. J. N. Johnes, Secretary, as stated in the Register for February."

The Editor avails himself of this opportunity, to request that all persons who may have occasion to write to him, in relation to this work, or to any of the concerns of the United Foreign Missionary Society, would give him their proper address. He has often found himself embarrassed for want of information on this point. If his Correspondents, in subscribing their names, would prefix the appellation to which they are respectively entitled, it would preserve him at least from some perplexity, and perhaps from many blunders.

SOURCES OF MISSIONARY FUNDS.

In glancing over the list of contributions to the United Foreign Missionary Society during the last month, we were gratified to observe a number of new sources of Missionary funds. Among the number are the following:—

Fines collected of Grand Jurors, by their foreman.

Contribution of a Society of Lads in an Academy.

Avails of a small Missionary field, cultivated by a lad of ten years of age.

A string of gold beads from a female friend of Missions.

Contributions from the children of a Sabbath School.

The contents of a family Mission box.

Another source, which, to us at least is new, is thus announced to the Secretary in a letter from Bath, Steuben County, in this State:—"We have in this place a Female Benevolent Society, who have a small flock of sheep, and who annually manufacture the wool, and appropriate the whole to Missionary purposes. They forwarded, in November last, to Mr. Dwight, your agent at Geneva, a piece of flannel, of forty-one yards, valued at twenty dollars and a half, to be sent to the Missionary station at Tuscarora, or that at Seneca, as most needed."

To these may be added the following extract of a letter from a gentleman in the county of Monroe, one of the former subscribers to the American Missionary Register:—

"I have just received the Missionary Register for January, and am much gratified with the perusal of the powerful appeal of your Committee to the Christian public. At the same time, I regret most sincerely, that the operations of your Board are embarrassed for want of funds. I now enclose fifteen dollars, out of which please deduct the amount due you for the Register to the present number, and place the balance [\$12 50] in the funds of the United Foreign Missionary Society."

We are also gratified to find that the number of Churches which contribute to our funds at the Monthly Concert, is increasing, and that a number of individuals have recently made themselves Life Members of the Society, by contributing the requisite sum of thirty dollars each.

Should the examples here mentioned be extensively followed, and our Auxiliary Societies continue and increase their contributions, the Board would soon be relieved from their present embarrassment, and be enabled to pursue their operations with renewed assiduity and vigour.

AMERICAN MISSIONARY REGISTER.

It is now two months since this work became the exclusive property of the United Foreign Missionary Society. During this period about three hundred and fifty have been added to its list of patrons. The present number of Subscribers is less than *twelve hundred*: while a similar work, belonging to a kindred institution in Boston, is supported by more than *twelve thousand*.

The Register is now issued at the very moderate annual price of one dollar and a half, (twelve and a half cents a month,) with the view of bringing it within the reach of almost every family in the community. At this price, it will require a very large subscription list to pay the expenses of publication, and to yield any considerable profit for missionary purposes. The present subscribers, as well as

the clergy throughout the country, are, therefore, earnestly requested to exert their influence in behalf of the work.

Any individual, who will procure eight subscribers, and forward the amount of subscription, will be furnished with an additional copy. There is not, it is believed, a village to be found, in which, on personal application, a greater number than this could not easily be obtained. Indeed, a Layman in the interior of Virginia has already transmitted the names of *thirty* Subscribers, and a Clergyman in the interior of this State, *thirty-two*: and several other Clergymen and Laymen have procured from ten to twenty in their respective villages.

The ladies and gentlemen who have already interested themselves in behalf of the publication, are entitled to the thanks of the board: and it is hoped that many others will make a cheerful sacrifice of the requisite time and trouble in a cause so worthy of their countenance and support.

LETTER FROM A COUNTRY DRAPER.

In the London Missionary Chronicle for January last, we find the following letter addressed by a gentleman who styles himself "a country draper," to one of the secretaries of the London Missionary Society. The suggestions of the writer are worthy of notice; and if the particular plan he has mentioned cannot be made equally productive in this country, yet the reader may be led "to inquire what (other) new scheme can with propriety be brought into action for raising the necessary means for evangelizing the world:"—

Dear Sir,—At a time like the present, when you are called upon for funds to a large amount, as appears by the accounts presented to the society at the last anniversary, when it was stated that the expenditure has far exceeded the income, and unless some greater exertions are made, you will not only be obliged to refuse the pressing calls for missionaries to new and important stations, but be compelled to lessen your expenditure even in those already established, and where so much good has been done, it is certainly the indispensable duty of every person to do whatever he can to help forward the great work.

To hear that you are at all embarrassed in your operations is painful to every one who has felt his heart warmed by a Saviour's love, and has been cheered with the delightful tidings of the extension of the Redeemer's kingdom in heathen lands, where idols have been cast down—idolatry destroyed—temples of superstition turned into houses of prayer, and many of the idolaters have been led to

renounce their false hopes, and embrace the gospel of the Son of God.

Some, no doubt have been roused by these considerations, to inquire what new scheme can with propriety be brought into action for raising necessary means for evangelizing the world. There is one method which I submit to your attention, and when generally known I think may be of great advantage to the society.

There are many linen drapers who are pious, active, generous friends of the society; they have also apprentices and shopmen who wish well to the cause, and do what they can towards its support; but perhaps the following plan has not engaged their attention. At the ends of *book, mull, and jaconet muslins*, there is a strip of gold which, in many parts of the country is considered of no value, on account of its being free of cost to the tradesman; many might probably be induced to give these gold ends in addition to their former subscriptions; and others, who wish to subscribe more largely, but cannot, owing to the pressure of the times, would no doubt use every exertion to collect and stimulate those in their employment to take care of all they can for the Missionary Society.

I understand there are purchasers in London and its vicinity, who give from 6d. to 2s. per dozen for those gold ends; but in the country we have not so good a market for them. Indeed, they are most generally given or thrown away. Now, if the whole of these were collected by persons employed in the shop, as circumstances might suit, and presented to the secretary or treasurer of the auxiliary society in the neighbourhood, who should, at suitable times, transmit them to the missionary rooms in London, I have no doubt but a very respectable sum would be annually raised for the Missionary Society. I suppose, on a fair calculation, there may be thirty thousand drapers in the kingdom, and if only half of them could be induced to give to the society what they could collect, say five shillings, on an average, annually, this would amount to no less a sum than *three thousand seven hundred and fifty pounds per annum!!!*

OLD SHOPKEEPERS.

The following suggestions, from the Missionary Chronicle, may be considered as appropriate in New-York, as in London—in the United States, as in Great Britain:—

It frequently happens that tradesmen, on "taking stock," find some kinds of goods which have long been known by them as "*old shopkeepers*," consisting of articles which have been either damaged, faded, or gone so entirely out of fashion, that they can scarcely be sold for any thing; and to use the well known expression, "They are neither fit for sale, nor to be given away." Articles of this kind, however inferior or unsaleable, in plain

or printed cottons, coloured bombazines, stuffs, gingham, woolen cloths, flannels, drugges, ribbands, &c. &c would be very acceptable for some of the missionary stations abroad, and would be thankfully received by the directors.

ZEALOUS ATTACHMENT TO THE MISSIONARY CAUSE.

A minister in England, having formed a juvenile auxiliary missionary society, writes to the parent institution as follows:—

"The zeal of these poor children to come forward in this good and great cause quite gratified and affected me. I took an opportunity in the most familiar manner of describing to them the object which the society had in view, and the use which would be made of their money; their attention and subsequent conduct convinced me that they understood what was said. As an encouragement to juvenile societies, I think it right to name to you one pleasing fact which came under my notice:—Two little boys who came to hear the address, presented me, at the close of it, with 6d. each. I asked them if they knew for what purpose they were giving their money. "O yes," they replied, "that heathen children might be taught to read the Bible as well as ourselves." The tears started from the eyes of one of them while he spoke. When inquiry was made of their parents, it was ascertained that the sum they gave was a gift, which they had received at Christmas, with permission to do what they pleased with it.

"It is certainly pleasing to witness such instances of *early benevolence*. I am happy to inform you that our Society keeps up (owing to the perseverance of the Ladies) remarkably well; there is scarcely a falling off among the *poorest* of the people. If at any time a week or two should pass before any of them are called upon, several have deposited in a small box their pence, lest they should be tempted to use it for any other purpose. Others will bring their money to meeting when the weather is bad, to save the Ladies the inconvenience of the walk. Examples, these, worthy of being *generally imitated*."

Another says:—"I am attempting to do a little more among a very poor people here, and I trust no exertion will be wanting on my part in a cause which has appeared of the first magnitude from the commencement of the Missionary Society, and is seen to be more important every year.

"I am inducing very poor people to dedicate something to the great work at their marriages, and to devote an offering to the glorious cause whenever they dedicate a child to God in baptism, nor have these efforts been in vain. We will beg from door to door, rather than not do something more for you."

A Minister in Wales writes thus:—"In consideration of the greatness of the expenses that are always inseparably connected with

the important work of sending Missionaries to the dark regions of the world, and that the defraying of such expenses does in a great measure depend on our faithfulness in contributing our mites, and also in soliciting the help of our friends and the public at large. I, and my friends here, feel a desire of entering into covenant with each other for a more mutual co-operation and diligence in the work of soliciting weekly and quarterly collections towards the Missionary cause."

Thus (says the Editor of the London Missionary Chronicle) to see the principle of obligation to support the cause of Missions, recognised by the friends of Christ, and extending its commanding influence in different ranks of society, is very gratifying to the Directors: for it is only as this principle is felt and acknowledged, and prevails, that they can calculate on their continued liberality, permanent co-operation and acceptable services in the great work of evangelizing the world.

PROVIDENTIAL ESCAPE.

The Rev. Mr. Thompson, one of the Missionaries under the care of the *Church Missionary Society* in London, embarked at Portsmouth on the 16th of October, on his return to Madras. The ship, before she left the channel, met with a providential escape, which is thus related by Mr. Thompson, in a letter of the 23d, from Falmouth:—

After beating about in the channel in very severe weather, but with little injury, we were obliged to put back, and got into Falmouth on Sunday afternoon, the 20th. Friday and Saturday nights were fearful—complete storm, with some tremendous thunder and lightning. The ship, however, sailed admirably; and we weathered it all with little more damage than shivering one of our smaller sails. The close was marked with one of those striking providential deliverances, of which you hear occasionally; and which should never be suffered to pass unnoticed, without special praise and thanksgiving to an ever-watchful and gracious Protector. Through Saturday night the weather was very hazy, with a perpetual drizzling rain. Toward the morning a light from the shore was distinctly observed, and all were satisfied it was the Eddystone; and we steered accordingly. Soon after day-break the haze cleared considerably; and to the terror of all on deck, we were found running ashore, as fast as we could, on the Lizard! Ten minutes more of the haze, the captain told me, would in all probability have made us an awful wreck! All hands were instantly on the alert; the ship readily obeyed the helm, and we were safe again, and on a straight course into this fine, sheltered harbour. *Oh that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!*

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the Month of February, 1823.

	D. C.		D. C.
For educating an Osage youth, by the name of James Caldwell, by the Fem. Miss. Society of Morris Plain, N. J. two years payment,	24 00	Collected in the congregation of By Spring of do. by do.	15 00
Fines collected of grand jurors, June term. Essex Co. N. J. by their foreman, J. K. Mead, Esq.,	4 50	From a number of ladies of the Presb. Ch. in Bedford, W. Chester Co., N. Y., to constitute their pastor, the Rev. Jacob Green, a member for life,	31 00
Collected at the monthly concert in the Rev. Dr. Romeyn's church in Cedar-street,	13 13	From Fem. Aux. Soc. of do. by do.	33 07
Collected at the monthly concert at West Farms, W. C. Co., N. Y., by Rev. T. S. Wycks,	1 00	Donation from a person in Ithaca, N. Y., by Rev. Wm. Wisner,	2 00
Collected in Presb. congregation of Freehold, N. J. by Rev. Dr. Woodhull,	10 00	Collected at the Monthly Concert in the Presb. Congregation of Mendham, N. J. by the Rev. Philip C. Hay,	25 87
From Fem. Benevolent Society of do. by do.	20 00	From Aux. Society of Lancaster, Pa. by William Kirkpatrick, Esq.	38 75
Collected at monthly concert in Athens, Bedford Co. Pa. by Rev. James Williamson,	7 50	Collected at Monthly Concert in Presb. Church of Lancaster, Pa. by ditto.	11 25
By Miss Eliza Calkin, of do. by do.	1 00	Collected at Monthly Concert in the 2d Reformed Dutch Church in Phila. by A. Henry, Esq.	5 71
From a society of boys in the academy of do. who pay two cents each per month, by do.	50	Collected at Monthly Concert in the 6th Presb. Ch. in Phila. by ditto,	7 46
From Fem. Benevolent Society of Middletown, Orange Co., N. Y., by Mrs. Margaret Hanford, Treas.	10 00	Donation from Mr. John McMullen, by ditto,	5 00
From Mrs. Catharine Wells, of Goshen, Orange Co., N. Y., by Rev. E. Fisk,	6 00	Collected in the Union Plymouth School House, Montgomery Co. by Rev. Joseph Barr, in aid of the education of two Indian Children, by do.	5 90
From Rev. John J. Christie, of Warwick, Orange Co., N. Y., to constitute Mrs. Sally Christie a member for life,	50 00	From the Philadelphia Aux. Miss. Soc. by ditto,	100 00
From Female Charitable Society of Middletown, L. I., by Rev. Ezra King,	8 25	From Aux. Soc. of Basking Ridge, N. J. by Mr. William M. Lindsley, Treasurer,	15 75
Avails of a small missionary field in Middletown, L. I., by Thomas. I. King, aged 10 years, by do.	75	Collected in the Presb. Congregation of Basking Ridge, N. J. by Rev. William C. Brownlee,	10 15
From a female friend of missions, at Brookhaven, L. I., a string of gold beads,	—	For one copy of Mr. Mclelland's Sermon,	25
From a friend of the society at Princeton, N. J. Collected at the monthly concert in the Presb. Ch. in Newton, N. J., by Mrs. Samuel Morford,	3 00	From the Aux. Soc. of the city of Washington, by M. Nourse, Jun. Esq.	23 50
	4 56	Collected on the late Fast day in the Congregation in Connecticut Farms, N. J. by Rev. Stephen Thompson,	5 00
Collected in the Presb. Ch. in Chester, Orange Co., N. Y., by Rev. J. H. Thomas,	4 50	Collected at the Monthly Concert in the 3d Pres. Church in Philadelphia, by Rev. Dr. Ely,	8 00
From a friend in Rochester, Monroe Co., N. Y.	12 50	From Aux. Society of Coxsackie, N. Y. by T. A. Hallenbeck, Sect.	20 00
From Aux. Soc. of Cumberland, Md. by M. Wallace, Tr.	21 74	From Aux. Society of Blooming Grove, Rensselaer Co. N. Y. by E. Van Allen, Sect. and Treas.	15 00
From children in Sabbath school in do. by do.	72	Collected at Monthly Concert in the Presb. Ch. Bath, Steuben Co. N. Y. by Rev. Daniel Higgins,	2 00
Donation from R. Swan in do. by do.	1 00	From Aux. Soc. of Lamington, N. J. by Cornelius Vanderbeck, Treas.	24 50
Do. from G. Beal in do. by do.	1 00	From the Aux. Soc. of Hackensack, N. J. by James B. Cleveland, Treas.	26 00
Do. from A. Bruce in do. by do.	1 00		
Do. from M. Wallace in do. by do.	1 00		
Do. from P. Clammer in do. by do.	50		
From the family mission box of Mr. John S. Wilson, Princeton, N. J., by Mr. A. Campbell,	2 00		
From the Aux. Society of Newville, Cumberland Co., Pa., by James McCord, Tr.	15 00		
		Total,	\$636 31

THE CONCERT OF PRAYER.

[FROM THE LONDON MONTHLY CHRONICLE.]

“Who is this that cometh out of the wilderness like pillars of smoke perfumed with myrrh and frankincense, with all powders of the merchant.”

Say, what are those columns of smoke which arise;
From the wilderness upward they move,
Majestic and grand, how they darken the skies,
Which unfold to receive them above.

These pillars of smoke, thus ascending above,
Shedding fragrant perfume through the air,
Are the offerings of Faith and the incense of Love,
From the Church, at her Concert for Prayer.

From the four winds of heaven these odours ascend,
Though between them the wide waters roll—
In the vials of heaven, all happily blend,
And are answered with peace to the soul.

But numbers, alas! who profess to believe,
Refuse by their presence to share
In the blessings and comforts that Christians receive
At the grand Monthly Concert for Prayer.



For use in Library only

I-7 v.4

American Missionary Register

Princeton Theological Seminary-Speer Library



1 1012 00308 1165